AN ENCYCLOPAEDIC DICTIONARY OF INDIAN CULTURE

NARENDRA KUMAR DASH

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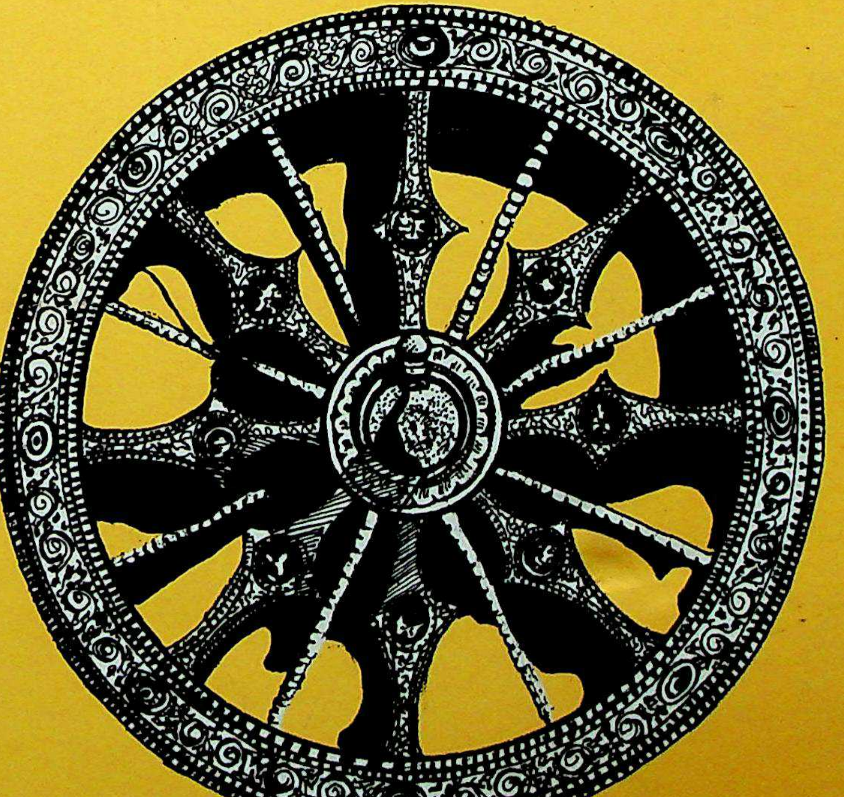

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Dedicated
to my family-god
'Rādhākānta'
and
to my Dear Parents

Contents

Abbreviations ix

System of Transliteration xi

Preface xiii

Dictionary 1 – 390

Abbreviations

AGP – Agni Purāṇa
Ait. B. – Aitareya Brāhmaṇa
AV. – Atharva Veda
Bh – Bhagavadgitā
Bhāg P. – Bhāgavata Purāṇa
Br. – Brāhmaṇa
Brah. P. – Brahmāṇḍa Purāṇa
Bṛhad Ār. Up. – Bṛhad-Āraṇya Upaniṣad
Chān. Up. – Chāndogya Upaniṣad
Hariv – Harivamśa
Kauṣ Br. – Kauṣitaki Brāhmaṇa
Māṇḍ Up. – Māṇḍukya Upaniṣad
Manu – Manusmṛti
Mārk P. – Mārkaṇḍeya Purāṇa
Matsya P. – Matsya Purāṇa
Mahab. – Mahābhārata
Muṇḍ Up. – Muṇḍaka Upaniṣad
P. – Purāṇa
Ś-Br. – Śatapatha Brāhmaṇa

Sus' Saṁ	–	Sushruta Saṁhitā
SV	–	Sāmaveda
Śvet. Up.	–	Śvetāśvatara Upaniṣad
Tait. Br.	–	Taittirīya Brāhmaṇa
Tait. Sam.	–	Taittirīya Saṁhitā
Up.	–	Upaniṣad
VP	–	Viṣṇu Purāṇa
YV	–	Yajur Veda

System of Transliteration

a	अ
ā	आ
i	इ
ī	ई
u	उ
ū	ऊ
ṛ	ऋ
ḷ	ऌ
e	ए
ai	ऐ
o	ओ
au	औ
(a)m	अं
(a)ḥ	अः
ka	क
kha	ख
ga	ग
gha	घ
ṅa	ङ
ca	च
cha	छ
ja	ज
jha	झ
ña	ञ
ṭa	ट
ṭha	ठ
ḍa	ड
ḍha	ढ
ṇa	ण
ta	त
tha	थ
da	द
dha	ध
na	न
pa	प
pha	फ

ba	ब
bha	भ
ma	म
ya	य
ra	र
la	ल
va	व
śa	श
ṣa	ष
sa	स
ha	ह
kṣa	क्ष
jña	ज्ञ

Preface

Indian Culture comprises mainly the culture of the Hindus, Jainas and the Buddhists. To study this culture properly, we need to have a first hand knowledge of these three components. The need for a new Dictionary of Indian Culture, that would meet the requirements of those scholars, students and general readers who are interested in Indian Culture has long been recognized. This long felt void has inspired me to compose this treatise, which I hope, will meet the requirements of one and all.

Dr Agam Prasad, the proprietor of Agam Kala Prakashan, has been instrumental in giving me the much needed inspiration during the early stages of my work, without which it would not have been possible for me to complete this work. My special thanks are due to him. I am also thankful to Rahul and other members of his team for the publication and timely release of this dictionary.

Delhi 110036
10 August 1991

NARENDRA KUMAR DASH

A

A	The first letter in the caturedaśa māheśvara sūtras; a siddha, a kind of yantra; a graphical sign in the Devanāgari script used to represent either Ādibuddha as the primeval principle of all things, on Amitābha.
Abhaṅg	Marathi devotional song. This is a popular folk-song of Maharashtra based on the philosophy of the Bhagavadgita, and the Bhāgavata-purāṇa.
Ābhaṅga	A technical term in iconography. Ābhaṅga is that form of standing attitude in which the centre line from the crown of the head to a point midway betwen the heels passes slightly to the right of the navel.
Abhayamudrā	'Gesture of fearlessness, reassurance, safety'. In this posture of the hands, the right hand of the deity is shown with palm outward and turned towards the worshipper with the fingers raised. This is common to Buddhism, Jainism and Hinduism. It is possible that this posture originated in the Middle East; it may be found in Roman art *circa* AD 200 and is also met with in Christian art as the 'magna manus'.

Abhayapranadāna mudrā	Gesture of granting safety'; see abhaya mudrā above.
Abheda	'Not distinct', 'identity', in monistic philosophy used in reference to the identity of Brahman and the world. Śaṅkara would say that Brahman was the only reality, and the world had sprung forth not as a modification of Brahman, but only through māyā. While Bhāskara would say that just as waves were different from the sea, but also identical with it, so was the world different yet identical with Brahman. Bhāskara was strongly opposed to the concept of māyā.
Abhedaratna	A book on vedānta, written by a southern scholar named Mallanārādhya during the sixteenth century AD.
Abhicāra	Employment of spells for a malevolent purpose. In fact, the earliest collection of such spells is in the Atharvaveda. These spells were also classified into six different groups according to the purposes they were required to serve. These are: *māraṇa* 'for causing the death of an enemy', *mohana* 'for bewildering an enemy', *stambhana* 'suppressing the force or power of an enemy', *vidveṣaṇa* 'for causing enmity', *uccāṭana* 'for ruining an enemy', and *vaśikaraṇa* 'for hypnotizing or reducing any person to subjection'.
Abhicārika	'Enchanting, exorcising', name of a kind of icon which is worshipped for the purpose of inflicting defeat and death on enemies. It is looked upon as

	inauspicious and is unfit to be set up for worship in temples built in towns and villages.
Abhidharma	(Pali, Abhidhamma), according to the commentator Buddhaghoṣa 'supplementary dhamma' or 'special dhamma'.
Abhihitānvayabāda	The mīmānsā theory that words independently express separate meanings which are subsequently combined into a sentence expressing one connected idea. This view propounded by the Bhāṭṭa school of Mīmānsākas is opposed to the other view viz. *anvitābhidhānavāda* propounded by the Prabhākara school.
Abhijit	'Victorious', is mentioned as a *nakṣatra* in some of the vedas—Maitrayaṇī Samhitā (II-13-20), Atharva Veda (XIX-7-4). Its number is 20th in the list of 28 nakṣatras. At present it is not considered as a nakṣatra.
Abhijñā	(Pali, abhiññā), 'superior knowledge'. There are six such forms of knowledge, known collectively, as *ṣaḍabhijñā*. Śākyamuni acquired these the night before he became the Buddha. The Abhijñās are : *divyacakṣus* 'divine eye', *divyaśrotra* 'divine ear', *paracittajñaāa* 'knowledge of the thoughts of others', *purvanivāsānusmṛti* 'recollection of former incarnations', *ṛddhisākṣatkriyā* 'direct experience of magical powers', and *āśravakṣaya* 'knowledge of the finality of the stream of life'.
Abhijñāna-śākuntalam	(or Śākuntala), a Sanskrit drama by Kalidasa based on the Mahābhārata story.

Abhikṣṇa Jātaka	This is the 27th story of the Jātaka. It was related when it was noticed that one of the bhikṣus was very friendly with a householder.
Abhimanyu	Son of Arjuna and his wife. He died in the battle of Mahābhārata, fighting heroically against the Kauravas.
Abhinandana	Name of the fourth Tirthankara; symbol: Vāṇara. The names of his *yakṣa* and *yakṣiṇī*, according to the Digambaras are Yakṣeśvara and Vajraśṛṅkhalā, and according to the Śvetāmbaras are Yakśa nāyaka and Kālikā.
Abhinavagupta	Was a learned scholar of early medieval India from Kashmir. He is credited with works like the Tantrāloka, Iśvara-pratyabhijñā-vimarśini, Dhvanyaloka-locana and the Abhinava-bhāratī, a commentary on the Nāṭyaśāstra.
Abhinava-darpaṇa	'Mirror of Gesture', a work on the art of histrionics, by Ṇandikeśvara.
Abhinīla	Intensely blue or dark blue', name of a *mahāpuruṣalakṣaṇa* of the Buddha, signifying that his eyes are very dark.
Ābhira	A tribe mentioned in ancient literature. They lived in north-west India. It is likely that the Ābhiras were one of the tribes who came from the Central Asian plains and they are represented today by the Ahīrs.
Abhiśrī	A kind of milk which was used in sacrifice along with *somarasa*.

Abhiṣeka	'Consecration (by sprinkling water); religious bathing' of an image with water from sacred rivers. One of the rites in the coronation ceremony of a king who is consecrated by being sprinkled with different kinds of liquids along with water. In Tantrism and in esoteric Buddhism, *abhiṣeka* is a kind of initiatory and purificatory rite. The teacher performs abhiṣekas as the disciple rises through the various stages of spiritual life.
Abhivyakti vāda	A point of view in poetics proposed by Abhinavagupta, according to which *rasa* is revealed or created by *vyanjañā*.
Ābhoga	The fourth and the last part of a pravandha-sangīta or dhrupada (i.e., classical music of northern India). Name of the chattra of Varuṇa. This chattra was, properly speaking, the expanded hood of a cobra used as an umbrella.
Abhyantara Jātaka	This is the 281st story of Jātaka. Sāriputra had once brought mango juice for the Buddha's wife—who had herself become a nun, and cured her stomach disorder. The Buddha, then told his other disciples how Sāriputra had done the same thing in his previous birth also .
Abhyudayika	(Referring to prosperity or good luck), name of a śrāddha performed on such happy occasions as the birth of a son, the marriage of a son or daughter, etc.
Abjaja	('Born in, or from a lotus'), epithet of Brahmā who was born in a lotus which sprouted from the navel of Viṣṇu.

Abrahmacarya-veramani	'no non-chastity', the third of the ten rules (śikṣāpadas) for Buddhist novices enjoining abstinence from the violation of the vow of chastity.
Abu	A small hill-station in the south-west of Rajasthan, about 1200 metres high. There are two temples of Jainas. The temple, known as Vimala Vasahi is dedicated to Ādinatha, the first Tirthankara of the Jainas. The other temple known as Luna Vasahi is dedicated to Nemināthа, the 22nd Tirthankar of the Jainas. Now, the headquarters of the Prajāpita-brahmakumari Iśvariya Viśvavidyalaya is situated here.
Acala	'immovable' name of a Mahāyāna tutelary god; and also of the *dikpāla* of the northeast direction. Also the name of a future Buddha.
Acalā	Name given in Tibetan Buddhism to the 8th Bodhisattva-bhumi or stage in the progressive religious development of a *boddhisattva.*
Acalaketu-Lokeśvara	Name of a variety of Avalokiteśvara.
Ācamana	A rite for the purification of the body before starting a pujā, or taking food, or after telling untruths, etc., through the sipping of water from the palm of the hand.
Ācāra	'Conduct', 'custom'. The custom handed down in the regular succession (since time immemorial) among the (four chief) castes and the mixed (races) of that country, is called the conduct of virtuous men' [Manusmṛti, II-18].
Ācārāṅga-sūtra	This is the first of the canonical works of the Jainas.

	The existing version is in a sacred book of the Śvetambaras. It contains mostly rules about the way of life (*ācāra*) of a monk.
Acintyabhedābheda	'Unthinkable whether different or identical', a philosophical theory developed by Jīva, Baladeva, and other later followers of Caitanya.
Aciravatī	The Raptī, is one of the five great rivers mentioned in the Buddhist texts.
Acyuta	An epithet of Viṣṇu; a king of northern India of fourth century AD. He is mentioned in the Allahabad inscription of Samudrāgupta.
Acyutā	Name of a śāsanadevattā attending on the sixth Tirthankara; epithet, śyāmā.
Acyutarāja	King of Vijayanagara (1529-1542), and brother of successor of Kṛṣṇadevarāya (1509-1529).
Adbhuta-brahmaṇa	The last of the six chapters of the Ṣaḍvimśa Brāhmaṇa, a Brāhmaṇa of the Sāma veda.
Adbhutarāmāyaṇa	A work of 27 cantos, attributed to Vālmiki.
Adbhuta sāgara	'Ocean of wonders', is a comprehensive work on omens and portents, their effects and means of averting them. The work was begun by king Ballalasena of East Bengal in AD 1168, but he was not able to complete it. Later on, it was completed by his son Lakṣaṇasena.
Adhikaraṇa	A complete argument treating one subject. The *mī-mānsā* system suggests that a complete *adhikaraṇa* consists of five members: *viṣaya* 'the statement under

	examination', *viśaya* 'doubt', *pūrvapakṣa* 'the opposing view', *uttarapakṣa* 'the supporting view' and *nirṇaya* 'final conclusion'.
Adhimukti	'Strong inclination', 'pious thoughtfulness', a technical term in Mahāyāna Buddhism.
Adhivedana	Marrying another woman when there is already a wife.
Adhivedanika	Presents given to a wife by the husband on his marrying another woman (*mitākṣarā*); presents given to a wife as consolation by the husband on his marrying another woman (*dāyabhāga*).
Adhvaryu	A priest whose business is to recite the prayers of the Yajur veda.
Adhyagni	A gift given to a girl at the time of her marriage, before the nuptial fire. This is also called *strīdhana*, and it goes to her offspring, if she dies before her husband.
Adhyāsa	'False attribution', imposition by the mind of the nature and characteristic of one thing on something else, e.g., nacre mistaken for silver, or the imposition of the characteristics of phenomenal reality on the absolute reality of Brahman. This term in the sense of illusion occurs in the Śaṅkara School of Vedānta.
Adhyātma	'The supreme spirit'. 'The Imperishable is Brahman', the supreme. Its dwelling in the human body is called *adhyātma*, (Bhagavatagita VIII-3).
Adhyātmarāṃāyaṇa	'The Rāmāyana in which Rāma is the supreme

	spirit'. It is considered to be a part of the Brahmāṇḍapurāṇa and is attributed to Vyāsa.
Adhyāvāhanika	Gifts given to a girl at the time of the bridal procession.
Ādigrantha	'Original Book', the first scripture of the Sikhs. This consists of 6000 hymns.
Ādhinatha	The first Tirthankara of the Jainas (i.e., Ṛṣabhanātha or Ṛṣabhadeva). His symbol is a bull. The name of his yakṣa is Gomukha, and the name of his yakṣinī is Apraticakrā.
Ādipta Jātaka	This is the 424th story of the Jātaka.
Ādi-puram	A festival observed in the Tamil country in the month of Ādi or Āṣāḍha, when the asterism Puram (Pūrva phalgunī nakṣatra, delta Leonis) is in the ascendant.
Ādipurāṇa^1	'First Purāṇa'. The Brahma Purāṇa is generally called Ādipurāṇa.
Ādipurāṇa^2	A work consisting of the legends regarding the lives of the sixty-three great men of Jaina history and mythology. This was composed mainly by Jinasena during the ninth century AD and completed by Guṇabhadca. This is an important book for the Digambaras.
Ādiśloka	'First verse'. Vālmiki is said to have discovered poetry when he uttered the first verse on seeing the bereaved female of a pair of curlews whose male had been shot by a hunter. The verse has been quoted here:

mā niṣāda pratiṣṭhām tvamagamas
śāśvatiḥsamā ।
yat krauñcamithunād ekamavadhīḥ
kāmamohitam ।।

Ādisura	He was according to the Bengali literary tradition a king of Gauḍa, who had imported five learned Brahmaṇas from Kānyakubja who were the ancestors of the Rāḍhī and Vārendra Brahmaṇas of Bengal.
Āditi	The name Āditi occurs frequently in the Vedas as well as in the Purāṇas. In the Ṛgveda she is identified with the heaven and the mid-regions. In the Purāṇas she has been identified as the daughter of Dakṣa and wife of Kāśyapa.
Āditya[1]	'Descendant of Āditi', the Sun god.
Āditya [2]	An early Çola king (AD 880-907). He defeated Aparājita Pallava and put an end to Pallava supremacy.
Ādityopasthāna Jātaka	This is the 175th story of the Jātaka. It was related in connection with a rogue.
Advaita siddhi	A work on Advaita Vedāṇta by Madhusudana Saraswatī.
Advaita Vedānta	'Non-duality', is the main influential school of Vedānta. The school asserts that there is a strict identity between the ultimate reality and soul (*atman*), the eternal element within creatures. Since self and Brahman are identical liberation occurs when one realizes one's identity with Brahman. This was first systematized by Gauḍapāda in his Māṇḍūkya kārikā, a commentary on the Upaniṣad during the seventh

	century AD; however it was Śaṅkara who gave a final shape to Gauḍapāda's teachings.
Āgama	The term *āgama* is used in various senses. In general, it implies a traditional doctrine or precept or a sacred writing. In northern India Tantra Shastra is known as *āgama*, as opposed to the vedas which are called *nigamas.* In South India there is a special class of literature known as *āgamas* which dealt with Śiva as a deity. In Mahāyāna Buddhism, the term *āgama* is used almost in the same sense as Nikāya in Pāli. The first four books of the Sūtrapiṭaka are called the four *āgamas.* The Jains call their sacred literature *āgama.* In grammar, *āgama* is the argument added to the primitive, during the process of formation of a complete word.
Agastya	Also Agasti, 'the Mover of the Mountains', one of the vedic ṛṣis and son of Varuṇa and Urvaśī and he is the author of several hymns of the Ṛgveda.
Aghāsura	A demon who was the general of Kansa. He took the shape of a huge snake, and opened his mouth. Kṛṣṇa and others entered the mouth thinking that it was a mountain cave; but Kṛṣṇa rescued them.
Aghora (murti)	(Lit. 'not terrific', supposed to be a euphemistic title of Śiva. In spite of name, however, this is a name of an *ugra*, aspect of Śiva.
Āgneya	A name of Kārtikeya. He is so named because after sexual intercourse, Śiva had cast his semen into fire, from which Kārtikeya was born .

Agni^1	‘Fire, flame’. Above all the symbol of annihilation and destruction as a cosmic principle of Śiva, besides having sometimes also the sense of the annihilation of *avidyā* ‘ignorance’, and, in consequence, also being a symbol of *jñāna* ‘knowledge’.
Agni^2	Name of the god of the sacrificial fire and the mediator between men and gods, who delivers the offerings to the gods.
Agnicayana	The building of the sacrificial fire place or altar. This is an important vedic rite.
Agni hotra	‘Fire sacrifice’, name of the daily fire offering during vedic age.
Agnihotri	The house holder who maintains the sacrificial fire.
Agnika Jātaka	This is the 129th story of the Jātaka. It was related in connection with a fake monk.
Agnimitra	He was the son and successor of Puṣyamitra, the founder of the Śuṅga dynasty. He succeeded his father in about 149 BC and ruled for 8 years, according to the Purāṇas .
Agniṣṭoma	Name of a vedic sacrifice, offered by one desirous of obtaining heaven.
Agrahāra	A royal donation of land or village to Brahmaṇas. The term frequently occurs especially in the Cola inscriptions.
Agrahāyaṇa	Name of a month (November 15th to December 15th). This is also called Mārgaśīra, for the fact that

	the moon gets full near the *Mṛgaśiras nakṣatra* in this month.
Agrapūjā	'The chief worship', name of a worship consisting of the offering of fruit, rice, sweetmeats, lamps, incense, before the image of a saint.
Ahalyā	Name of the wife of Gautama. She was seduced by the god Indra. The irate sage Gautama cursed her and turned her into a stone. She was restored to her natural state by Rāma.
Ahanānūru	A collection of 400 Tamil love poems of 13 to 31 lines each, compiled under the patronage of Pāṇḍiyan Ukkirapperuvaludi.
Ahamkāra	A technical term in this Sāmkhya system of philosophy; it is one of the stages in the process of evolution, starting from *prakṛti*, the original stuff of material world, through *ahaṅkāra* to the five senses and the five elements, i.e., the manifest world.
Āhavanīya	'Oblational fire', name of one of the fires with which vedic sacrifices are to be performed.
Ahimsā	'Non-injury', 'non-violence'. As an ethical concept *ahimsā* is central to Jainism. It is also prominent in Buddhism and important in Hinduism.
Ahituṇḍika Jātaka	This is the 365th story of the Jātaka. This was related in connection with an old bhikṣu whose pupils dislike him.
Ahobala	Author of the Sangita-pārijāta, which is an important work on music during seventeenth century AD.

Aihole	A place north of Bādāmi was the capital of the Cālukyas during the seventh and eighth centuries.
Aindravyākaraṇa	A grammar by Indra. Traditionally, there were two main schools of Sanskrit grammar: Aindra, represented by the Kātantra, and Śaiva, the school to which Pāṇini belonged. Tibetan scholars suggest that Kātantra agrees with an Aindra Vyākaraṇa written by one Indragomin, which may be inferred as the grammar of the Buddhists of Nepal.
Airavata	'Born of the ocean', name of the elephant of Indra.
Aitareya Brāhmaṇa	This is the Brahmaṇa portion of a recension of the Ṛgveda.
Aja	'Unborn', name of Brahmā, Viṣṇu, Śiva; name of one of the eleven Rudras. Aja was also the name of the grandfather of Rāma.
Ajāmila	Was a Brahmaṇa from Kānyakubja. He was a great sinner, and lived with a slave woman from whom he had ten sons.
Ājanna Jātaka	This is the 24th story of the Jātaka. It was related when Buddha saw a monk in low spirits.
Ajantā	Name of a place in Maharashtra where we have cave temples (1st-7thcenturies), chiefly famous for their paintings of the Jātaka stories. At present there are 29 principal caves.
Ajapāla-nigrodha	A banyan tree famous in Buddhist literature. The tree was situated in Uruvela, on the bank of the river Niranjanā. Buddha had spent sometime here

	before his enlightenment, and it was here that Sujātā offered him a meal of milk-rice.
Ajātaśatru^{1}	A king of Kāśi mentioned in theUpaniṣadas. He was a wise man and was willing to offer any reward to wise men.
Ajātaśatru^{2}	(Pālī, Ajātaśattu, 'one whose enemy is unborn'), was the king of Magadha, contemporary to Buddha and Mahāvīra. In the Jaina texts he is known as Kuṇika. The Buddhist *Sāmaññā-phala-sutta* records that Ajātaśatru once visited Buddha who expounded him the advantages of an ascetic life. According to Buddhist tradition the king imprisoned his father Bimbisāra and starved him to death. The Jainas, however, suggest that Bimbisāra committed suicide.
Ajāta Vāda	A Buddhist doctrine according to which there in nothing like the origin of the Universe.
Ajayapāla	King of Gujrat (*circa* 1173-1176) of the Calukya dynasty. According to Jaina chronicles Ajayapāla was a persecutor of the Jainas.
Ajayarāja	A Cāhamāna king of Śākambharī, modern Sambhar of Rajasthan. He was the founder (*circa* AD 1130) of the city of Ajayameru, modern Ajmer.
Ajigarta	A Brahmaṇa who sold his son Śunaḥśepha to king Hariścandra to be slain in a sacrifice.
Ajitakeśakambalī	'Ajita of the garment of hair'. He was one of the ascetic philosophers living at the time of Buddha.
Ajitanātha	Name of the 2nd Tirthankara of the Jainas. His

	symbol is an elephant. The name of his yakṣa is Mahāyakṣa. The name of his Yakṣiṇī, according to Digāmbaras is Rohiṇī, and according to Śvetāmbaras is Ajitabalā.
Ājīvikas	Name of a sect of religious ascetics, whose head was Makkhali Gośāla during sixth century BC. The Delhi-Topra Inscription of Aśoka refers to Ājīvikas. The Buddhist *Sāmañña-phala-sutta* gives the views of Gośāla, according to which there is no freewill, and everything happens according to the destiny. The Jaina *Bhagavatī-sūtra* opines that Makkhali Gośāla was a companion of Mahāvīra for some years before the latter had attained omniscience.
Akalaṅka	A commentator on Jaina Nyāya shastra during AD 720 to 780, who tried to establish the *syādvāda* or the *anekāntavāda* on firm foundations. He is credited with works like: 1. Pramāṇapraveśa, 2. Pramāṇasamgraha, and 3. A commentary on Umāsvāti's Tattvārtha sūtra, etc.
Akālarāvi Jātaka	This is the 119th story of the Jātaka, which is related in connection with the habit of a monk who used to shout loudly at odd times, and thus disturb his colleagues.
Akīṛti Jātaka	This is the 480th story of the Jātaka
Akriyā vāda	'Non-action theory'. The term is used in different senses by the Buddhists and the Jains. The Buddhists take *akriyāvāda* to be the view of a philosopher named Purāṇa kassapa, that action of any kind was neither possible, nor if performed had any

	effect. The Jainas think that *akriyāvādins* are those who deny *karman*, do not admit that action of the soul is transmitted to the future moments. *Akriyāvāda* may also be considered to be the doctrine that even if the soul exists, it does not act or is not affected by acts. In this sense, vedānta, samkhya, and yoga may be thought of as *akriyāvāda* philosophies.
Akṛtajña Jātaka	This is the 90th story of the Jātaka, which is related with the story of an ungrateful friend of Anāthapiṇḍada.
Akrūra	Name of the uncle of Kṛṣṇa. Kansa had ordered Akrūra to bring Balarāma and Kṛṣṇa from Gokula to Mathura.
Akṣa	Name of a son of Rāvaṇa, who was the brother of Indrajit. He was sent by Rāvaṇa to capture Hanumān when the latter had come to Laṅkā in search of Sitā.
Akṣamāla^1	'Rosary'. The beads in an *akṣamālā* are generally made of a dried fruit known as *rudrakṣa* 'Eleocarpus ganitrus'. The number of beads in a Hindu *akṣamālā* is properly 50, corresponding to the 50 letters of the alphabet beginning with 'a' and ending with 'kṣa'. The Buddhist *akṣamālā* has usually 108 beads.
Akṣamāla ^{2}	A name of Arundhatī.
Akṣapāda	An epithet of Gautama, the founder of the Nyāya system of philosophy. There are several legends in the Purāṇas about the origin of this epithet. One of them is that when Gautama had completed his sys-

tem Vyāsa found a number of defects in it. This enraged Gautama who vowed never to see Vyāsa with his eyes. On Vyāsa entreating for forgiveness, Gautama relented, produced an eye on his foot and looked at Vyāsa. According to this legend, therefore, Akṣapāda would mean one who has an eye on his foot.

Akṣayatṛtīyā The third day of the bright-fortnight of Vaiśākha. This is one of the sacred days of the Hindus, specially important for farmers who commence sowing on this day.

Akṣayabaṭa 'Immortal Vaṭa tree'. The Purāṇas describe, that when at the end of a kalpa the entired world is destroyed and covered with water, one vaṭa tree escapes destruction. Iśvara in the form of a child floats on the water of a leaf of this tree. It is said that the Akṣayavaṭa exists in Prayaga on the confluence of the Ganga and Yamunā. There is an Akṣayavaṭa in Gaya also.

Alakānandā A tributary of the Gaṅgā. It flows by the shrine of Badrināth in the Himalaya. Alakānandā itself is the United stream of the two rivers viṣṇugaṅga (also called Dhavala-Gangā or Dhauli) and Sarasvati-Gaṅgā.

Ālambuṣā Jātaka This is the 523rd story of the Jātaka.

Alampur A village on the Tuṅgabhadrā river, in the Mahaboobnagar district of Andhra Pradesh. Alampur is renowned for the seventh century Nava-Brahma temples. It is sometimes called Daksina Kāsī (Vārāṇasī of the south).

Ālāpa	Or Ālāpana, improvised introduction to a melody. The two names are of the Hindusthani and Karnāṭaka music respectively.
Ālavī	A town of ancient India which is 30 yojanas from Śravastī, and probably 12 from Vāraṇasī. Fa-Hien who visited this place calls it A-le, *or* Holi *or* Hori. Cunningham and Hoernel identified this very place with Newal or Nawal in the Unnao district of Uttar Pradesh. Buddha passed his 16th rainy season after the enlightenment in Ālavī.
Ālayavijñāna	'Stored-consciousness', the basic consciousness or persisting element which is subject to successive births and deaths. This doctrine was developed by Asaṅga the exponent of the Yogācāra school of Buddhism.
Ālidhāsana	(Or short ālīḍhā) 'jumping', name of a sthānaka posture. This term is generally used in iconography.
Alinacitta Jātaka	This is the 156th story of the Jātaka, which is related to encourage a *bhikṣu* who was feeling depressed.
Ālingahastamūdrā	'gesture of the embracing hand'.
Ālingana mūrti	('representation in an embracing attitude', name of a variety of Candraśekharamurti in a sthānaka posture in which Śiva embraces his wife Pārvatī.
Ālvārs	(Tamil, 'lost in God') a group of Tamil Vaiṣṇāva saint poets belonging to seventh to ninth century. They belonged to various castes and were altogether 12 in number.
Āmalaka	The term is used in architecture to denote the crown

	of the spire of a temple. It is generally of the shape of a lotus flower.
Āmantamāsa	'New-moon ending (lunary) month'. As a general rule it may be stated that the Āmanta system, by which the month is reckoned to end on the new-moon is prevalent south of the Narmadā; and the other system called the *purṇimānta* system whereby the month is reckoned to end on the full-moon is prevalent north of the Narmadā. The next month starts on the day on which at sun-rise the *tithi* is at *pratipadā*.
Amarakantaka	A place of pilgrimage in the table-land east of the Vindhya, near the source of the Narmadā.
Amarakośa	One of the oldest and the most well known of the Sanskrit vocabularies. Its author was Amara simha.
Amaranatha	A celebrated shrine of Śiva situated about 48 kilometres from Pahalgam in Kashmir. The shrine is in a cave on the west side of a mountain whose peak is about 5,200 metres high. An image of Śiva, covered with snow is seen at the far end of this cave. The principal day of pilgrimage to this shrine is the full moon of Śrāvaṇa.
Amarāvatī	An ancient city on the south bank of the river Kṛṣṇa, about 30 kilometres from Vijayawada. It was a large Buddhist centre with about 20 monasteries and one large *stūpa*. It is now largely destroyed, but a depiction of the *stūpa* on a railing slab gives an indication of its appearance at the end of the second century AD.

Amareśvara	A place on the opposite side of Oṅkāranātha, on the southern bank of the Narmadā, about 50 kilometres northwest of Khāṇḍvā. It has the temple of Oṅkāra, one of the *jyotirlingas* of Śiva.
Amaruśataka	'100 lyrics of Amaru' is a work about 100 erotic stanzas, ascribed to one Amaru who is supposed to have lived during the eighth century AD.
Ambapāli	The story of Ambapālī (Sanskrit, Āmrapālī) is given in the Therigāthā Atthakathā. Ambapālī was born spontaneously under a mango tree in the royal park of Vesāli, hence her name was Ambapālī . Once Buddha had visited her house at Veśāli.
Ambarīṣa	Name of a king of Ayodhyā. His sacrifice was interrupted because of the theft of the horse by Indra. Asked by the priests to substitute a human being for the lost horse. He brought Śunaḥśepha and completed the sacrifice.
Ambikā^1	'Mother', a sister of Rudra, but later identified with Ambā. With goddesses like Durgā, Kālī, Pārvatī, she forms the central object of the śākta-cult.
Ambikā^2	Widow of Vicitravīrya and mother of Dhṛtarāstra by Vyāṣa.
Ambikā^3	Name of a *yakṣiṇī*, or *Śāsanadevatā*. She attends Neminātha, the 22nd Jaina *tirthankara.*
Ambuvācī	A fertility rite observed by Bengali women at the beginning of the rainy season. It is believed that during the four days of this ritual, the mother Earth

menstruates in order to prepare herself for her fertilising work. In Orissa this ceremony is known as *raja.* During this period there is an entire cessation of ploughing, sowing, etc. The dates of *ambuvācī* vary in different parts of India.

Amitabha	'Of unmeasured splendour'. The worship of Amitābha is the most popular form of Buddhism in China and Japan. The cult of Amitābha is said to have been brought to China in AD 147 by a priest from Tokhara. He gained importance particularly in Japan where he became the Lord of the land of Bliss. With the development of Amitābha, the historical Buddha Śākyamuni gradually lost importance in Japan.
Amitabhalokeśvara	Name of a variety of Avalokiteśvara.
Amitāyus	'Of unmeasured life', is considered as the same as Amitābha in China and Japan. In Tibet Amitayus is a separate Buddha and is worshipped for obtaining long life. Sometimes in the latter country he is considered a *dhyāni boddhisattva.*
Āmnāya	The regional classification of the Tantric literature. According to the Tantras, the area in which they are prevalent is covered by Bhārata, Nepal, Mahācīnā, and the whole of southeast Asia. This area is divided into six regions of *āmnāyas:* north, south, east, west, upwards and pātāla. Each of these regions have produced their own Tantric literature and practices.
Amma	(Tamil, ammai, amman), name of a village deity of South India.

Amogha	(Or Amoghavajra), a Buddhist monk who went to China in *circa* 719, and became, the leader of the Yogācāra school there during AD 732.
Amoghasiddhi	'Unfailing success', one of the five dhyanibuddhas of Mahāyāna Buddhism. He is known as Don-grub in Tibet.
Amoghavarṣa I	A king of the Raṣṭrakuṭa dynasty during AD 817- 877.
Āmra Jātaka	This is the 124th story of the Jātaka.
Amrakuṭa	This hill mentioned in the Meghadūta of Kālidasa which is generally identified with Amarakanṭaka, a part of the Makhala hills in Madya Pradeśa.
Amṛta	'Nectar'. The term occurs first time in the Ṛgveda. During Vedic age this was used mainly for the soma juice. In later ages *amṛta* became the water of life. Amṛta came out as a result of *amṛtamanthana* the churning of the ocean by the gods and demons.
Amṛtāharaṇa	'taking away the nectar, stealing the nectar,' epithet both of Garuḍa, who brought the nectar from heaven to the nāgas, and of Indra, who fetched it back from the nāgas.
Ānādhṛsṭi	A son of Ugrasena and general of the Yādavas. At the start of the battle of Mahābhārata, he acted as the guard of Kṛṣṇa and Arjuna.
Anadhyāya	'No study'. In ancient India study was prohibited on certain occasions, such as on the full moon or the new moon of certain months. earthquake, storm, eclipse, etc.

Ānandavardhana A writer on poetics. He flourished at the time of king Avantivarman of Kashmir during AD 855-883. The Dhvanyāloka is attributed to him, which suggests that *dhvani* is the soul of poetry.

Anaṅga 'Without shape', an epithet of Kāmadeva—the god of love. His body was burnt to ashes by a flashing glance from the third eye of Śiva, when Kāma had disturbed his life of austerity by filling him with love for Pārvati. This is supported by the Rāmāyana also.

Anaṅgapāla A king of the Tomara dynasty. He built his capital near the side of Qutb Minar in Delhi during the eleventh century, and thus gave permanence to Delhi as a city.

Anaṅgaraṅga A work on erotics, nearly as well-known as the work of Vātsāyana. It was written by Kalyāṇa malla during the last of the fifteenth century AD.

Anantacaturdaśī The fourteenth day of the bright fortnight of the month of Bhādra, is called *anantacaturdaśī*. For Vaiṣṇavas this is the most important day of the year.

Anantanātha Also known as Ananta-jita was the 14th Tirthankara of the Jainas. His symbol is a falcon. The name of his yakṣa is Pātāla, and the name of his yakṣiṇī. is Aṅkuśā. But the Digambara Jains say that Anantamatī won the yakṣiṇī.

Ānantarikakarma In Theravāda Buddhism, one of the five moral sins. The agent is reborn in hell immediately after death never to attain enlightenment.

Anantaśayana 'Laying upon ananta', a form of Viṣṇu where he reposes over the world snake, Ananta. This composite representation shows Viṣṇu as the great god, combining threefold cosmic functions of creator, preserver and destroyer of the Universe, as he reclines upon the cosmic Ocean, relaxing between two such world periods, In this image, as a subordinate deity, Brahmā is represented sitting on a lotus, which grows out of the navel of Viṣṇu, this symbolizing the creation of the world, which consequently emanates from Viṣṇu. The *abhaya-mudrā*, performed with the right hand, is symbolic of the preservation of the world, and the *gadā* (often in the form of a *gadādevī*) of the world's destruction. Lakṣmī is sometimes shown sitting close to the feet of Viṣṇu, caressing his legs.

Anantavarman	Name of a king of Kaliṅga, belonging to the Ganga dynasty during AD 1075-1150. His full name was Anantavarman Chodagangadeva.
Ananuśocanīya Jātaka	This is the 328th story of the Jātaka which is related to a person who grieved too much over his dead wife.
Anargharāghara	A drama in seven acts by Murāri Mishra which is also called Murāri Nāṭaka. It is based on the Ramāyana's story.
Anasūyā	Name of the wife of the sage Atri.
Anātmavāda	(Pali, Anāttavāda) 'theory of the non-existence of soul', a fundamental doctrine of Buddhism. In the Buddhist thought there is no permanent soul in any individual.

Andhabhūta Jātaka	This is the 62nd story of the Jātaka, which is related with a *bhikṣu.*
Andhaka	'the blind', a demon who had 1000 arms and heads, and 2000 eyes. He was blind with arrogance. That is why he was called Andhaka, though he could see very well.
Anekāntavāda	The Jaina view that truth has many aspects, and a kevalin can know the whole truth. The system of logic which developed out of this view is called *syādvāda.*
Aṅga^{1} (Buddhist)	General term for different types of canonical writings. The Theravādins and the Mahāsaṅghikas used an ancient ninefold division, while a 12 divisions system was most common in other, especially in the Mahāyāna School.
Aṅga^{2} (Hindu)	A limb of the veda, and hence generally called Vedāṅga. There are six Vedāṅgas as: *sikṣā*, *chandas*, *vyākaraṇa nirukta*, *jyotiṣa* and *kalpa.*
Aṅga^{3} (Jaina)	These are the oldest parts of the canonical books of the Śvetāmbara Jainas. The Digambaras do not admit the existing texts as genuine. According to the Jainas, there were originally since the time of the Tirthankaras two kinds of sacred books: the 14 pūrvas and the 11 Aṅgas.
Aṅga^{4}	Ancient name of east Bihar. Its capital was Campā, near modern Bhagalpur.
Aṅgad	The second Guru of Sikhs, was born in AD 1504. His original name was Lenā and it was changed to Aṅgad by Guru Nanak.

Aṅgada	Son of Vāli, the King of Kiṣkindhyā.
Aṅgiras^{1}	name of those hymns of the Atharvaveda which are used for offensive purposes. The other hymns which are used for good purposes, such as curing a disease, are called Atharvan.
Aṅgiras^{2}	A sage to whom many hymns of the ṚgVeda are attributed. According to Purāṇas Aṅgiras was the son of Brahmā.
Aṅguttarānikāya	This is the fourth of the five books of the Sutta piṭaka of the Pālī Tripiṭaka. It has eleven nipātas which comprise 9,557 suttas.
Aniruddha	Son of Pradyumna, and grandson of kṛṣṇa.
Añjanā	Mother of Hanumāna, by Vāyu. She was the wife of Keśarī, the king of the monkeys. Once she was standing on a hill. Vāyu saw her and enamoured with her beauty, wished to embrace her. Hanumāna was born from that wish.
Annam Bhaṭṭa	Author of the Tarkasamgraha, who belonged to Andra and flourished during the later half of the seventeenth century AD.
Anna-prāśana	Putting rice into a child's mouth for the first time. It is regarded as one of the *Sanskāras*, which has been mentioned to be performed in the sixth month of the child.
Annapurṇā	'Full of food', a form of Durgā , as a goddess of food and plenty.
Antaka	A name of Yama, the god of death. This is also used in the sense of a destroyer.

Antarā	The second section of a melody in Hindusthāni music.
Antarātman	'Inner self'. Some upaniṣadas use this term in the sense of 'self'.
Antarvedi	Name of the country between Gangā and Yamunā. It is also known as *Samasthali.*
Antyeṣti	'Funeral rites'. These vary according to the caste and religious sect of the deceased. Generally, however, it involves cremation, followed by the disposal of the ashes in a sacred river. Antyeṣṭi rites are the final sacraments of a man.
Anubandha-catuṣṭya	'Four bindings'. The introductory part of a work, which according to the Vedāntists, must contain four things: *viṣaya*, *prayojana*, *adhikāri* and *sambandha.*
Anubhāṣya	a commentary by Vallabhācārya (AD 1481-1533). On the Brahmasūtra. Vallabha propounded in his work his philosophy of viśuddhādvaita i.e., pure non-dualism. Vallabha's view is that it is the same Brahman who is present in all His fullness in all objects of the world and in the selves. He only manifested some qualities in their preponderating manner in different forms. Anubhāṣya is also the name of a brief summary of the Brahmasūtra by Mādhva.
Anubhāva	'ensuant', a term used in poetics. It strengthens a feeling. It comprises outward manifestation of feelings, such as smile, sidelong glance, sigh, etc. It helps in creating a *rasa.*

Anudātta	'not raised,' accentless, having the neutral general tone neither high nor low. The vowel that is in low tone is called *anudātta* or gravely accented (Aṣṭ.). It was important to correct the recitation of the vedas.
Anugitā	forms a part of the Mahābhārata (Āśvamedhika parva).
Anuloma	'In regular order', generally applied to a marriage between a male of a higher caste with a female of lower caste. Its opposite is pratiloma: It produces mixed class viz., A Śudra's son from Kṣatriya and Brahmaṇa females would have Kṣattṛ and Cāṇḍāla caste respectively.
Anumāna	'inference', second of the valid sources of knowledge in philosophies. However, Cārvāka system does not recognise this system.
Anumānadidhiti	A work of the Navya-nyāya school of logic by Raghunatha Śiromaṇi. It is a commentary on the anumāna section of Gangeśa's Tattvacintāmaṇi.
Anumitivāda	A theory of poetics ascribed to Śaṅkuka. According to this theory, *rasa* is not produced as an effect, but inferred by the spectators, and the inferred feeling is relished by them as *rasa*. Śaṅkuka's works are not extant. His view has been quoted by later writers on poetics.
Anupalabdhi	'Non-perception' is according to Kumārila, a pramāṇa (valid avenue of knowledge), even though the non-existence of a thing cannot be perceived by senses.

Anuprāsa	'Throwing after', alliteration. Writers on poetics have classified various types of *anuprāsa*. Some of them are: *madhura* 'lovely,' *bhadra* 'pleasant', *lalita* 'gay', *paruṣa* 'harsh', *grāmya* 'vulgar', etc.
Anuśāsaka Jātaka	This is the 115th story of the Jātaka.
Anusati	'recollection', a southern Buddhist technical term. Six objects have been prescribed for *anusati*. These help in meditational exercises. They are Buddha, Dharma, Samgha, Śila 'morality', Cāga 'detachment' and Deva 'heavenly sphere'.
Anuṣṭup	is a very common metre in Sanskrit poetry. It is also known as *śloka*. There are eight syllables in each quarter of an *anuṣṭup*. The fifth syllable of each quarter should be short, the sixth long, and seventh alternatively long and short.
Anuvrata	'The lesser vows'. According to the Jaina religion these are to be observed by the householders to the extent possible. There vows are: *ahimsā*; *satya*, *brahmacarya*, *asteya* and *aparigraha*.
Aṇuogadāra (*anuyogadvāra*)	Is a prakrit work which forms a part of the Jaina canon. It is an encyclopaedic work dealing with everything of the Jaina conducts.
Anvādheya	This is the gift received by a woman subsequent to her marriage, from her parents' and husbands' family.
Anvaya-vyatireki	A term used in the Nyāya system, for a type of inference. It is that inference where the *vyāpti* has been observed by a combination of a large number of instances of agreement in presence, and also

	agreement in absence, as in the case of concommitance of smoke and fire, where there is smoke there is fire (anvaya), and where there is no fire there is no smoke (vyatireka).
Ānvīkṣikī	The term mainly denotes *Nyāyadarśan* but is also used to mean the science of logic in general.
Anvitābhidhānavāda	A theory of Prābhākara School of Mīmānsā. According to this theory the meaning of a word can only be known by its occurrence in an injunctive sentence. Thus when a child hears the injuntions to a person to bring the cow and bind the horse, he knows the meaning of the word 'cow' and 'horse' from the actions. No word can be comprehended as having any denotation when taken apart from such a sentence.
Apabhramsa	The name used by the Sanskrit grammarians for the languages spoken by the people of northern India between the sixth to the twelfth centuries. The writers in these languages, however, describe their languages as *bhāsā, deśī bhāsā or gamella bhāsā.*
Apacara	Also called Upacara, was in the Buddhist tradition, the world's first liar.
Apadāna	'stories', collection of legends about Buddhist saints. Its main theme is—good deeds bear good result and the bad deeds bear bad result. It forms a part of the Khuddaka Nikāya of the Sutta piṭaka. All the tales are presented as the words of Buddha.
Āpaddharma	When one gives up one's *dharma* in times of dis-

	tress, and adopts the *dharma* of a lower *varnā*, it is called *āpadharma*.
Āpadeva	Author of the Mīmānsā-nyāya-prākaśa. He was a Brahmin from Maharashtra during the early seventeenth century AD.
Apadevatā	A group of gods those never perform any good for human being. In Orissa and in the tribal belts of Bihar, Bengal, Madhya Pradesh and Orissa, the people fear the *apadevatās*.
Aparājitā	'Unconquered', name of a form of Durgā. Her vehicle is *simha* 'lion'. It is also the name of a *dvārapālaka* 'gatekeeper' of Gaurī. In Mahāyāna Buddhism, Aparājitā is a goddess who treads on the Hindu god Gaṇeśa. In Jainism, Aparājitā is the name of a *śāsanadevatā* of the 19th Tirthankara Mallinātha.
Aparārka	A commentary on the Yājñavalkyasmṛti. It is written in the form of a law digest. It is named after the author who flourished probably during the twelfth century. He was also known as Aparāditya.
Aparṇā	Name of Pārvatī who was so called because in her penances to obtain Śiva as her husband she abstained from all food including even the leaves (*parṇa*) of the trees.
Apasmāra	Name of the demon of oblivion. He is 'evil personified', 'the dark cloud of materialism in the eternal ether (*ākāśa*), which disappears in the sunshine of the divine spirit,' In the Naṭarāja images, Śiva is shown as stamping on a dwarf figure known as

	Apasmāra (puruṣa). Apasmāra's role in this position is not perhaps mentioned in any Purāṇa or Āgama. He is mentioned only in the works on iconography.
Āpastamba	One of the important traditional writers on ritual and law during the first century BC. The Kalpasūtra of Āpastamba includes the Gṛhya-sūtras, the Dharma-sūtra and the Śulva-sūtras.
Āpiśali	An ancient grammarian. His name is mentioned by Pāṇini and later grammarians also, but his work has not been found.
Apohavāda	A Buddhist theory which refutes the Nyāyā-mīmānsā statement that language cannot exist unless there was sameness (*sāmānya*) in things, for otherwise, each object will have a separate name. In Buddhist theory everything has a momentary existence, and, therefore, there cannot be anything common between two things. The sameness as 'cow', for example, was really but the negation of all non-cows, *apoha*.
Appar	He was among the four important Śaivācaryas of the ancient Tamil country. The other three were Tire-jñāna Sambandar, Sundarar, and Māṇikka Vācakar. Appar is said to have belonged to the sixth or seventh century. He was converted to Jainism in his early life, but on the advice of his sister, who had brought him up, he was reconverted to Śaivism.
Appaya Dikṣita	A great Vedāntist of the sixteenth century. He is credited with the Siddhānta-lesasamgraha and the Kuvalayananda. It is believed that he was the son of Raṅgarāja Makhindra of Kāñci.

Apsaras	'Going in the waters', name of a kind of female semi-divinity, originally possibly 'water-nymphs'. They inhabit the sky, are represented dancing and playing music, and are regarded as 'wives' of the *gandharvas*. According to later tradition they came forth at the churning of the ocean of milk. In Buddhism they are regarded as 'angels'. According to the Rāmāyaṇa (I-45) they were produced during the churning of the ocean i.e., *amṛta-manthana*. The six important Apsaras are Urvaśī, Pūrracitti, Sahajanyā, Menakā, Viśvācī and Ghṛtāci (Mahābhārata I-74).
Aranatha	Name of the 18th Tirthankara of the Jainas. He is said to have lived 16, 584,000 years before Mahāvīra, the last Tirthankara. In Śvetāmbara iconography his emblem is *nandyāvarta*; the name of his yakṣa is Yakṣendra, and that of his yakṣiṇī Dhāraṇī. In the Digambara iconography his emblem is a fish, the name of his yakṣa is Kendra, and that of his yakṣiṇī's is Ajitā.
Āraṇyaka	'Forest treatise', a general name of certain vedic treatises as appendices to the Brahmaṇas. Their original purpose was perhaps to give secret explanations to the rituals of the Brahmaṇas, but they also contain philosophical writings, and explain the nature of God. The Āraṇyakas are closely connected with the Upaniṣadas, and sometimes the names are interchangeable. At present we have four Āraṇyakas: the Bṛhat Āraṇyaka, the Taittirīya Āraṇyaka, the Aitareya Āraṇyaka and the Kauṣītaki Āraṇyaka.

Arapacana	Originally name of a *dhāraṇī* of Mañjuśrī which, deified, became a variety of this god. Properly a mystical collective name of the five buddhas, each being represented by a letter.
Ardhajaratī-nyāya	The maxim of the half-old woman. A woman might be considered old because her breasts had become loose. On the other hand she might not be considered old because her hair were still black.
Ardha-kukkuṭi nyāya	The maxim of the half hen. The reasoning of one who preserves the rear half of a hen which produces the eggs, and eats the front half. This applied to those who respect one part of a system or a thing and do not respect the other part. For instance, it is applied to those who respect Caitanya, but do not respect his colleague Nityānanda.
Ardhamaṇḍalī	One of the basic positions taken in the Bharatanāṭyam dance form. In this position the feet are placed side ways, and the knees are bent side ways. Ardhamaṇḍalī is often termed as *ukkaramaṇḍalī*, the word *ukkara* means sitting.
Ardhanārīśvara	'The Lord being half woman', name of Śiva combined with that of Pārvatī, as one person, half man and half woman. According to the Śiva Purāṇa, and the Liṅga Purāṇa, Śiva appeared before Brahmā in this form when the male beings, the Prajāpatis, created by Brahmā were found unfit to carry out his command to create various beings.
Ardhaparyaṅka	Name of a sitting mode (āsana) in which one leg, usually the left leg, is tucked up on the seat, while

	the right one dangles down. The term occurs in Buddhist iconography. The usual name of this *āsana* is *lalita*.
Arhadbali	The 29th *ācārya* of the Jainas according to the Digambara sect. He is said to have lived during the first century AD. It is believed that he had created a division in the mūla *samgha* by creating four *samghas*.
Arhat	(Pali, Arahant), 'deserving', in Therabada Buddhism the final of the four stages of spiritual progress. The highest rank in the Buddhist hierarchy (next to Buddha). The term was also applied to Mahāvira by his followers.
Ariṣṭanemi (or **Neminātha)**	He was the 22nd Tirthankar of the Jains. According to Jaina mythology he was a contemporary of Kṛṣṇa. The symbol of Ariṣṭanemi is *sankha* 'conch shell'. According to Digambaras the name of his *yakṣa* is Sarvāhana, and that of his *yakṣiṇī* is Kuṣmāṇḍinī or Dharmadevī, while according to the Śvetambaras his *yakṣa* is Gomedha and his *yakṣiṇī* is Ambikā.
Arjuna	Name of the third Pāṇḍva. By his skill in arms he won Draupadi at her *svayambara*.
Ārṣa	One of the eight forms of marriages, mentioned in the Dharmaśāstras. When the father gives his daughter, after receiving from the bridegroom, for the fullfilment of the sacred law, a cow and a bull or two pairs, that is named the *ārṣa* rite.
Arthāpatti	'Implication', 'presumption', is according to the Mīmānsā system a valid source of knowledge.

Arthaprakṛti	'the principal thing required for a special aim', name of the five constituent elements of a drama. The other four elements are *bija*, *bindu*, *patākā* and *kārya*.
Arthaśāstra	A treatise on administration and politics by Kauṭilya. Some believed that the author of this work was Cāṇakya, minister of Cāndragupta Maurya (fourth century BC). Others think that this work was composed during the third or fourth century AD.
Arthasyadvāra Jātaka	This is the 84th story of the Jātaka which is related with the 'supreme wealth'.
Aruṇa	Name of the charioteer of the Sun. He is the son of Kaśyapa and Vinatā. In south India mostly name of the Sun himself. Garuḍa was his younger brother.
Arundhati^{1}	Name of a plant mentioned in the Atharvaveda. It is said to have curative properties when used as an amulet.
Arundhati^{2}	Wife of Vaśiṣṭha who is one of the Sāpta Ṛsis, a personification of the morning star.
Arundhati-pradarśana-nyāya	The maxim of the pointing out of the star Arundhatī. Arundhatī is a faint star. When trying to show this star to another man, the nearest bright star is first pointed out; and then he is asked to look for the faint star near it. Thus a teacher may to begin with give a redundant instruction in order that the pupil may grasp the main lesson.
Arya Aṣṭāngika Mārga	'Noble Eightfold path'. This is the last of the four Noble Truths of Buddhism. The eight paths are: right

	view, right mental resolve, right speech, right action, right livelihood, right effort, right effort, right mindfulness and right concentration.
Āryabhatta	Name of a mathematician and founder of scientific astronomy in India during the fifth century AD. His work Āryabhaṭīya is a short, almost cryptic text, containing 121 verses.
Ārya Samāja	a modern reforming group within Hinduism. This was founded by Dayānanda Saraswati at Bombay on April 10th, 1875.
Āryāsaptasatī	Is a collection of 700 erotic stanzas by Goverdhana during the twelfth century AD. These are composed in the Āryā metre, and are alphabetically arranged.
Āryāvarta	'Land of the Aryas'. According to Patañjali, it is the tract of land lying to the east of Ādarśa (in the Kurukṣetra region), west of Kālakavana (in the Prayāga region), south of the Himālaya, and north of Pāriyātra (Western Vindhya). The Manusmṛti (II-22), however, defines all the land between the Himālaya and the Vindhya from sea to sea as Āryāvarta.
Āsaṅga	A Buddhist philosopher of the fourth century AD. He was founder of the Yogācāra school. His principal works are: the Yogā-cāra-bhūmi-śāstra and the Mahāyāna-śūtrālaṅkāra.
Āsaṅga	Son of Playogi is a king who appears in a Dānastuti in the Ṛgveda.
Āśaṅkā Jātaka	This is the 380th story of the Jātaka. It was related in connection with a bhikṣu who longed for his wife.

Āśaṅkya Jātaka	This is the 76th story of the Jātaka.
Aśātamantra Jātaka	This is the 61st story of the Jātaka, which is related with a bhikṣu who had been greatly disturbed after seeing a beautiful girl.
Aśātarūpa Jātaka	This is the 100th story of the Jātaka. A certain woman had been pregnant for seven years, and then given birth to a boy after suffering pains of child-birth for seven days. The story is related, when Buddha was asked the reason for this suffering.
Asatkāryā Vāda	A doctrine of the Buddhists that the effect is something new, and did not potentially exist in the cause. The effect was non-existent, if comes into being for a moment and is lost. This is contrasted with the *Satkārya Vāda* of Sāmkhya that the effect potentially exists before it is generated by the movement of the cause. Thus the effect is always existing and real. The Vedāntists on the other hand, believe that it is the cause (*Kāraṇa*) alone which exists (*sat*), and the effects are illusory appearance of the cause. Their doctrine may thus be called *satkāraṇa vāda*. Another name of the Sāmkhya theory is *pariṇāma-vāda* 'effect theory', and of the Vedāntist view *vivarta vāda* 'change-of-form theory'.
Aśauca	'Impurity' arising on birth or death in the family. The former is called *Janam-āśauca*, and the latter *maraṇāśauca*. The periods for which the members of the family should observe *āśauca* differ in the various texts which have dealt with the question. According to Manu the period should be 10 days, 12 days, 15 days and a month for impurity on account

	of a death in the family among Brahmaṇas, Kṣatriyas, Vaiśyas and Śudras respectively.
Aśma-loṣṭa-nyāya	The maxim of the stone and the lump of clay. A lump of clay is softer than stone, but harder than a ball of cotton. Thus a man may be rich compared to a poor man, but poor compared to a rịch man.
Aśoka¹	'Absence of sorrow,' name of a tree, Saraca indica. Its flowers are red. Poets believe that if a young woman kicks at the tree it blossoms forth.
Aśoka(vana)²	A park in Laṅkā where Sītā was confined under orders of Rāvaṇa.
Aśoka³	The third emperor of the Maurya dynasty was the grandson of Candragupta and son of Bindusāra (*circa* 272-232 BC).
Aṣṭādaśa Vidyā	'The eighteen sciences,' These are the four Vedas, the six Aṅgas, the Purāṇas, Mimānsā, Nyāya, Dharmaśāstra; and the four *Upavedas*, viz., Āyurveda Dhanurveda, Gāndharvaveda and Arthaśāstra.
Aṣṭādhātu	'Eight metals' used for making images in northen India. The eight metals are gold, silver, iron, tin, lead, copper, zinc and mercury. In practice, brass is used in place of mercury.
Aṣṭādhyayī	'Having eight chapters,' name of the well-known grammar of Pāṇini. It is so called bẹcause it has eight *adhyāyas* or chapters.
Aṣṭaka	The Vāṣkala branch of the Ṛgveda divides the hymns into eight groups each called an *aṣṭaka*.

Aṣṭā-kulācala	'The eight family mountains.' Ordinarily, these are said to number seven, but sometimes the Himalaya is counted in the group to make the total eight.
Aṣṭāmangala	'Eight auspicious things'. These are required on great occasions, such as a coronation. In Buddhism or Lamaism also we find the term for the following things. 1. *sitātapatra* 'white umbrella', 2. *matsyayugma* 'a pair of fish', 3. *sankha* 'conch shell', 4. *padma* 'lotus', 5. *dhvaja* 'flag', 6. *kalasa* 'water jar', 7. *cakra* 'wheel' and 8. *granthi* 'endless knot'. In Jainism the following are the *aṣṭā-mangalas.* 1. *svastika*, 2. *śrīvatsa*, 3. *nan-dyāvarta*, 4. *vardhamānaka*, 5. *bhadrāsana*, 6. *kalaśa*, 7. *matsyayugma* and 8. *darpaṇa.*
Aṣṭāmātṛkas	'Eight mothers', name of a group of eight mothers or *śaktis.* The *saptamātara* along with Mahālakṣmī are occasionally counted as *aṣṭāmātaras.* In Lamaism the *aṣṭamātaras* are : *Lasyā*, *Mālā*, *Gītā*, *Nṛtyā*, *Puspā*, *Dhūpā*, *Dīpa* and *Gandhā.* In Jainism they are, *Brāhmanī*, *Maheśvarī*, *Kaumārī*, *Vaiṣṇavī*, *Varāhī*, *Indrāṇī*, *Cāmuṇḍā* and *Tripurā.*
Aṣṭā mūrti	The eight forms of Śiva. These are: *prithivi* 'earth', *jala* 'water', *agni* 'fire', *vāyu* 'air', *ākāśa* 'space', *yajamāna* 'sacrificer', *candra* 'moon' and *surya* 'sun'.
Aṣṭāṅga	'Eight parts of the body'. These are : the hands, the eyes, the heart, the forehead, the neck and the spine; also the knees, the feet, the hands, the intellect, words, sight, the chest and the head.

Aṣṭāṅgayoga	'The eight-limbed yoga'. According to Patañjali, eight practices are required to achieve control over mental states. These eight are: *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyā hāra*, *dhāraṇā*, *dhyāna* and *samādhi.*
Aṣṭa Siddhi	These are the eight superhuman powers of faculties which the *yogis* try to attain. These are : *aṇimā*, *laghimā*, *prāpi*, *prākāmya*, *mahimā*, *iśitva*, *vasitva* and *kāmavasāyitā*
Aṣṭa-śila	The eight chief rules of conduct for a Buddhist monk. These are the avoidance of the following eight things : killing an animal, theft, non-celibacy; untruth, drinking intoxicants; eating at untimely hours; seeking dancing and such other shows and putting on garlands, etc., and laying on costly beds.
Aṣṭāvakra	'eight-crooked', a sage whose body was crooked in eight places. He was the son of Kahoḍa a learned teacher. Once, Kahoḍa was teaching his pupils. Aṣṭāvakra who was still in his mother's womb pointed out some mistakes in his teaching. This embarrassed and greatly angered Kahoḍa. He cursed the child that he would be born crooked in eight places of his body.
Asteya	'Non-stealing'—One of the five vows which every. Jaina is required to observe.
Āstika	The word is formed from *asti* 'exists'. This is ordinarily used in three different senses. 1. One who believes in the immortality of soul, or some sort of survival after death. This sense could be stretched

	to include perhaps the Buddhists also. 2. One who believes in the existence of God. This is the popular sense of the said word. In this sense a follower of Jaina, Buddhist, Sāmkhya, or Mīmānsā philosophy is not an *āstika.* 3. One who believes in the Vedas. This is a later sense. In this sense, a follower of any of the six systems of Indian philosophy, is an *āstika,* but not a *nāstika.*
Aśvaghoṣa	Name of a Buddhist writer during first/second century AD. He is credited with the Buddhacarita, the Saundarānanda, and the Śāriputra-prakaraṇa.
Āśvalāyana	Name of a *śākhā* of the Ṛgveda.
Aśvamedha	'Horse-sacrifice', name of the most important vedic sacrifice.
Aśvatthāman	'Strong as a horse'. He was the son of Droṇa, and one of the great fighters on the Kaurava side in the battle of Mahābhārata. It is said that he cried as loudly as the Uccaihśravas, the horse of Indra, at the time he was born. Hence he was given the name.
Aśvins or **Aśvinau**	Two important vedic deities. Aśvin's are ever young and handsome, and bright.
Atharva veda	This is the last veda which is divided into 20 books containing 721 *suktas* or hymns.
Ātman	'Self', an important concept of Hindu philosophy. In ordinary sense it means 'self', but in religious philosophy it means which underlies physical and psychological processes. In Advaita Vedanta, *ātman* is identified with Brahman, the ultimate reality.

Atri	Name of a sage who was the son of Brahmā. His wife was Anasūyā, and one of his son's was Durvasa. Atri is also one of the seven ṛṣis who form the constellation *saptarṣi* 'Great Bear'.
Aucitya sampradāya	'The propriety school,' was the last of the classical schools of poetics. The school took as its theme Ānandavardhana's verse from the Dhvanyāloka, 'There is no other circumstance which leads to violation of *rasa* than impropriety; the supreme secret of *rasa* consists in observing the established rules of propriety'. Kṣemendra, the founder of this school took this idea to the extreme and said that *aucitya* is the essence of *rasa*; and it was propriety which gave the basis of aesthetic pleasure when one enjoyed the relish of *rasa*.
Auḍumbara	According to Bṛhatsamhitā, Auḍumbara was in Madhyadeśa. On the other hand, the Cullavagga mentions a village called Udumbara to the east of Kaunauj. Some others say that the modern Gurdaspur district of Punjab was Auḍumbara.
Avadāna	'Noteworthy deed', a class of Buddhist works in Sanskrit language. They relate the past life of Buddha or Bodhasattva. The deed described may consist of the sacrifice of one's own life, but may also be merely a gift of flower, or incense, or the construction of a *stupa* or *caitya*. The general theme of the stories, as a rule, is intended to show that bad deeds produce bad results and good deeds bear good fruits.
Avadānakalpalatā	Name of an important work of the Avadāna

class. Its author was Kṣemendra from Kashmir, who completed the work during AD 1052. This work of Kṣemendra is held in great esteem in Tibet.

Avadānaśataka '100 Avadānas'. This is perhaps the oldest work belonging to the Avadāna literature. As it was already translated into Chinese during the first half of the third century AD, it may perhaps be safely ascribed to second century AD.

Abadhūta A variety of Sādhus. The name is applied to different types of sādhus in different parts of India. In Bengal, a bā-ul is sometimes called an *avadhuta.*

In the Nātha-pantha, an avadhūta is one who has reached a high stage of spiritual life. In Orissa, a particular class of sādhus are called *avadutas*, they have their headquarters at the Kapilas hill of Dhenkanal. They wear saffron coloured dress and take the food before sunset. Their Dharma is also called *Alekha Dharma.*

Avalokiteśvara 'The Lord who looks down upon the human world with compassion'. He is the most prominent Bodhisattva in the Mahāyāna Buddhism. His great compassion is one of the two major aspects of the buddha nature. He is sometimes regarded as the spiritual son, and sometimes as the earthly manifestation of the eternal Buddha Amitābha. In China, Avalokiteśvara is a female deity, and is known as kuan-yin. In Japan the name of the deity is kwannon, but the deity is indeterminate as to sex. In Tibet, where Avalokiteśvara is known as spyan-ras-gziqs, Dalai Lama is considered to be his incarnation.

Avantī Is the present Malwa. It is mentioned as one of the Mahājanapadas in the Buddhist texts. Kālidāsa says that the capital of Avanti was Viśālā. In later days the capital of Avanti was known as Ujjayinī. Still later Ujjayinī itself was called Avanti or Avantikā.

Avantipura Modern Vantipura, was the new capital built by Avantivarman during ninth century AD on the banks of Jhelam, about 25 kilometres south-west of Srinagar. The ruins of the temple of Avantisvāmin dedicated to Viṣṇu still exists there. The temple was not very large, but it was an elegant structure. The main temple was surrounded by a colonnade and cells for the monks. Many carved panels adorn the walls of the temple.

Avantivarman Was the king of Kashmir, who founded the Utpal dynasty during AD 855. He built his new capital at Avantipura and constructed many irrigation works.

Avasarpiṇī The Jainas liken time to a wheel with twelve spokes. The wheel is going round and round since eternity, and shall continue to do so for ever. At any moment, half the wheel is descending and other half is ascending. The descending half of the wheel is called Avasarpiṇī, and the ascending half is called Utsarpiṇī. We are living in the Avasarpiṇī half when times are becoming worse and worse. Each of these halves is divided into *ārās* 'spokes'. The *ārās* in the Avasarpiṇī are the following:

Name of the Age	*Duration*
Suṣamā-suṣamā	4 koṭi koṭī sāgaropama years
Suṣamā	3 koṭi koṭī sāgaropama years

Suṣamā-duṣamā	2 koṭi kotī sāgaropama years
Duṣamā-suṣamā	1 koṭi kotī sāgaropama years less 42,000 ordinary years
Duṣamā	42,000 ordinary years
Duṣamā-duṣamā	21,000 ordinary years

Sāgaropama 'comparable to ocean' is a number too large to express in words.

We are living in the Duṣamā Age which began three years and eight and half months after the nirvāṇa of Mahāvira, that is, in 527 BC.

The term Utsarpiṇī and Arpaṇī (apparently for Avasarpiṇī) occur in the Buddhist 'Age' system also. The Buddhist have the same Ages or *yugas* as the Hindus; but they begin with the kali-yuga and go up to the kṛta-yuga. This is called Utsarpiṇī. They then go down from the kṛta-yuga to the kali-yuga. This is called Arpaṇī. The eight Ages or yugas together form an Antarakalpa. Twenty Antarakalpas form one Asaṅkhyeya kalpa.

These two words occur in the Hindu works also, such as the Āryabhaṭīya, the Kāśyapa-samhitā, etc., but the lengths of their periods are much smaller. For instance the Āryabhaṭīya states; 'the first half of the yuga in *utsarpiṇī* and the second half *apasarpiṇī*. Suṣamā occurs in the middle and Duṣamā in the beginning and end' (III -9).

Avasthā-catuṣṭaya The four periods *or* states of a man's life. These are *bālya* 'childhood', *kaumāra* 'youth', *yauvana* 'manhood' and *vārdhakya* 'old age', of these *bālya* is upto the age of 15 years, *kaumāra* is from 15 to 30 years, *yauvana* is from 30 to 50 years and *vārdhakya* thereafter.

Avasthādaśaka	The ten stages of love. These according to the writers on poetics are : *abhilāṣa* 'longing', *cintā* 'anxiety', *smṛti* 'recollection', *guṇa-kathana* 'praising', *udvega* 'agitation', *pralāpa* 'lamentation', *unmāda* 'madness', *vyādhi* 'sickness', *jaḍya* 'stupidity' and *mṛtyu* 'death'.
Avasthādvaya	The two states of life: happiness and misery.
Avasthātraya	The three states : *jāgṛti* 'waking', *svapna*,'dreaming', and *suṣupti* 'deep sleep'. According to Vedāntists these are the three manifestations of self.
Avaśyaka	'Necessary', are the six necessary daily duties to be performed by every Jaina. These are: 1. *Sāmaiyam* 'equanimity', *Cauvīsaitha* 'the glorification of 24', 3. *Vandanā* 'the veneration', 4. *Paḍikkamaṇam* 'confession', 5. *Kāussaga* 'penance through certain postures of the body and 6. *Paccakkhāṇam* 'the refusal (of certain pleasure)'.
Avaśyakasūtra	The second Mūla-sūtra of the Jainas. It has six sections which correspond to the six essential daily duties of a Jaina.
Avidyā	'Ignorance', a state of mind unaware of reality'. In Advaita Vedānta, *avidyā* causes the lack of perception that 'self' and Brahman are identical. In Buddhism, it is *avidyā* which mistakes the illusory phenomena of this world for realities, and is ultimately the cause of suffering.
Avimāraka	'Sheep-killer', a drama in six acts by Bhāsa. It is named after its hero who lives as a sheep-killer an a result of a curse.

Avyakta	'Unmanifest'; a term used to describe Brahman. Also used for an object of worship not having a man-made form e.g., the *śālagrāma* for the worship of Viṣṇu.
Āyāgapaṭa	'Votive tablet', name given to a votive tablet with symbolic pictures: images of Jina-figures in the centre, and of *asṭa maṅgalās* at the borders.
Āyaḥśūlika	A devotee who carries an iron lance.
Āryāṇga sutta	'Āryāṇga sūtra'. It is also known as *Mūlācāra.*
Ayaśobhita	name of a king of the Śailodbhava dynasty who ruled over Kaṇgoda 'southern Orissa' during sixth and seventh centuries.
Ayodhyā	An ancient city on the Saraya river. It was the capital of Rāma.
Āyudhapuruṣa	'Weapon-man', name of the little human figure which, in some images, stands at the side of the deity carrying its weapon.

B

Babhruvāhana	Son of Arjuna, by his wife Citrāṅgadā. Babhruvāhana succeeded his maternal grandfather as king of Maṇipura. When Arjuna went with the Aśvamedha horse to Maṇipura, Babhruvāhana detained the horse. In the ensuing battle Arjuna was killed by him. Later, Arjuna was restored to life by a gem obtained through Ulupī, step-mother of Babhruvāhana.
Bādāmi	(Ancient Vāpāpipura), is situated in the Bijapur District of Karnataka. It was the capital of the Cālukya empire from middle of the sixth century AD to middle of the eighth century AD. Three rock cut Hindu Temples were built here during Cālukya period.
Bādarāyana	Reputed author of the Brahma-sūtra, is traditionally identified with Vyāsa.
Badrinātha	A peak of the central Himalayan axis in the Chamoli district, Uttar Pradesh, reaching to a height of about 7,066 metres. The famous Viṣṇu temple, which was built by Śankarācārya during the eighth century, is situated here.
Bagalā	Name of one of the Ten Mahāvidyās of the Śakti

	worshippers. She is a female with the head of a crane.
Bāhlika (or **Vāhlika**)	Name of a country which is mentioned in the Mahābhārata. In the Bṛhatsamhitā, the people of Bāhlika are mentioned along with those of Śaka, Sindhu, and Pālava countries.
Bahuvrīhi	A technical term in grammar for a type of compound. When two or more words form a compound denoting another thing not connoted by those words individually, the compound is called *Bahuvrīhi.*
Bāhya-pratyaksa-vāda	One of the theories of epistemology of Hinayāna Buddhism. It holds that objects exist outside the mind, and they must be directly and not inferentially known.
Bairat	A place about 80 kilometres north of Jaipur in Rajasthan. It is said to be the capital of king Virāṭa, in whose palace, the Pāṇḍu princes lived secretly for a year. Bairat also contains the ruins of a Buddhist temple dating to Mauryan period.
Bakapañcaka	The eleventh day of the bright half of Kārtika is the day when Viṣṇu rises from sleep. Five days from this day, i.e., upto the full-moon, are called Bakapañcaka. It is said that even a crane does not eat fish on these five days; therefore, men should abstain from all kinds of flesh on these days. At present these five days are strictly observed by the people from Orissa. They, rather, call it as *pañcuka*; but not *bakapañcaka.*

Bakāsurabadha	'The killing of Bakāsura', name given to the heroic deed performed by Kṛṣṇa when he killed a demon in the shape of a crane.
Bakula	Name of a tree (Mimusops elengi) and its flower. It is also called Kesara. Kālidasa, the great poet, believes that the tree blossoms when spat upon by women.
Bālā	A girl under 16 years, the first of the four periods in which a woman's life is divided. These four periods are: *bālā*, *taruṇī*, *prauḍhā* and *vṛddhā*.
Balabhadra	Epithet of Balarāma, the elder brother of Jaganātha.
Baladeva	'God of strength', and epithet of Balarāma. In Jaina mythology a group of nine supermen. Their names are: Acala, Vijaya, Bhadra, Suprabha, Sudarśana, Ānanda, Nandana, Padma and Rāma. The last one is identified with Balarāma, the brother of Kṛṣṇa in Hindu mythology.
Baladeva Vidya bhuṣaṇa	Was a scholar who in his work Govinda-bhāṣya, contributed to the philosophical foundation of the Gauḍiya Vaiṣṇava sect. This work is a commentary on the Brahma sūtra of Bādarāyaṇa. He was born in Orissa during the eighteenth century AD.
Bali^{1}	The offering of food to bhutas 'living creature'.
Bali^{2}	The sixth part of the produce, payable as annual tax to the king. According to the Manusmṛti a king who affords no protection, yet receives bali, the sixth part of the produce, takes upon himself all the foulness of his whole kingdom.

Balipratipada	The first day of the bright half of Kārtika is regarded as one of the three most auspicious days of the year. On this day Bāli should be worshiped. This day is also called Dyūtapatipada. The Purāṇas say that on this day Śiva was defeated by Pārvatī in a dice play.
Bāṇabhaṭṭa	The author of the Kādambarī and the Harṣa-carita. He lived in the court of King Harṣavardhana (AD 606-647) of Thaneśvara, whose biography the Harṣa-carita is purported to be. Both the said works are written in prose with long compounds.
Bānaliṅga	A white stone found from Narmada, Gaṅga and other holy rivers, and worshiped as the Liṅgā of Śiva. According to tradition, 14 crore liṅgās were eastablished by Bāṇa, a devotee of Śiva, and now these are found from the holy rivers.
Bandha	'A bondage'. In Jaina religion bandha is the union of Kārmic matter with soul or the infiltration of karmic matter into soul.
Bandhanāgāra Jātaka	This is the 201st story of the Jātaka. It is related with the story that the Bodhisattva was born as a poor householder. He found that family life bound a man more than a prison.
Bandhana-mokṣa-Jātaka	This is the 120th story of the Jātaka. It is related with the story of a woman called Cincā who was spreading slanders against Buddha.
Bandhu	It is an ancient word and has been used in the Ṛgveda in the sense of 'a friend'. In ordinary sense also it means those who are bound together, or have a common relative. In the legal sense, it means a

	person related to the deceased through one or more female relatives. In this sense it is opposed to gotraja.
Banapura	Name of a place in Orissa, where the famous Bhagavatī temple is situated. It is five miles from the Balugaon Railway Station on the Southeastern Railway. It was who called *Devikoṭa* in ancient time (see The Trikāṇḍaśeṣa).
Bāngarh	An archaeological site in the west Dinājpur of West Bengal. It was anciently known as Koṭivarṣa. The site was excavated by teams from the Calcutta University during 1937-41.
Bansari	A flute made of bamboo or metal tube. It is associated with Kṛṣṇa. This word *bānsari* has been derived from the Sanskrit word Bansi i.e., a musical instrument made out of *banśa* 'bamboo'.
Barabar	The hills which are situated 25 kilometres north of Gayā of Bihar. Four caves of Mauryan period still exist here. One of these caves was gifted by Aśoka to the Ājivika sect. One cave known as the Lomaśa Ṛṣi cave has a horse-shoe shaped facade which has the form of wooden architecture. The Nāgārjunī caves are situated about a kilometre north of Barabar, where we have an inscription of Daśaratha, grandson of Aśoka.
Bārahamāsa	a cycle of poems describing the feelings of a woman separated from her husband or lover, through the twelve months of the year. Bārahamāsās are usually folk songs and are generally sung in the rainy season.

Baradeul	'Towered temple' in Orissa and in North India, name given to a kind of temple consisting of a garbhagṛha and a śikhara.
Bārhaspatyasamvatsara	'Year of Bṛhaspati', name of a solar year according to the *bṛhaspati samvatsaracakra*.
Barhidhvaja	'Having a peacock as banner' epithet of Skanda.
Barhiṣad	'Seated on the sacrificial grass', a class of pitṛs or manes.
Barhut	Also called Bharhut, is a place in central India, about 100 kilometres south of Allahabad. There was a large Buddhist stūpa built of brick and stone in this area. This was discovered by Cunningham during 1873.
Basarh	In Muzaffarpur district in Bihar was identified by Cunningham as the ancient Vaiśālī, the capital of Licchavis. Excavations were conducted here during 1903-04. These brought to light a seal from the third or the second century BC, and a great many seals of terracotta dating back to the Gupta period. The last Jaina Tirthankara Mahāvīra was born in Kundapura, a village on the outskirts of Vaiśālī.
Basava	Founder of the Lingāyat religion, was a minister of Bijjla Kalacuri, king of Kalyāṇa (i) (twelfth century). Some scholars believe that he was not the actual founder of this religion, but that he recognized it and put it on a firm foundation.
Basohli	Formerly a small state in the Himālaya, it now forms part of Himachal Pradesh. A school of painting

	flourished here during late seventeenth century. Its style is at once primitive and sophisticated, and the colour is bright.
Baudhāyana	Author of a Dharma sūtra. His date is uncertain, but P.V. Kane suggests that he could be assigned to some period between 500-200 BC. In his Dharma sūtra. Baudhāyana treats of a variety of subjects including inheritance, sonship, adoption and marriage. More intrestingly, he discusses certain customs which are peculiar to South and to North India.
Bāveru Jātaka	This is the 339th story of the Jātaka. It suggests that there was trade between Babylon and India during ancient times.
Bedsa	Is about 18 kilometres south of Karli on the Bombay Pune road. There is a large Buddhist *Caitya* Cave. At the end of the long cave there is a small stūpa. There are two rows of columns from the entrance of the cave which go round the stūpa in a horse-shoe manner. In front of the cave there are capital pillars which are surmounted by horses and elephants bearing men.
Belur^1	It is situated in south west Karnataka. A temple of Cennakeśava, which was built by the Hoysalas during AD 1117 is situated here. The temple, lavishly ornamented, is one of the best example of Hoysala style. One of the inscriptions gives the name of the architect, Jakanācārya. Such an identification is a rarity in Indian art.
Belur^2 (or **Belur Maṭha)**	It is situated on the bank of Gaṅgā, just opposite Dhakṣiṇeswara, where the famous Kālī temple is

	situated. This was founded by Vivekananda and in the Main temple the image of Rāmakṛshna has been placed in.
Beluva	A village near Vaiśālī, where Buddha spent his last rainy season. This wars about 10 months before his death. He fell ill at Beluva, but by a great effort of will, overcame his sickness. It was at this time that Buddha, in answer to a question by Ānanda, said that he had kept nothing back from his disciples, and had no special instructions for the order to follow after his death, each disciple must work out his own salvation.
Bhadanta	Belonged to the school of Vaibhāsikas. He is said to have been a pupil of Āryadeva, a contemporary of Nagārjuna. The Mahāvibhāṣā and the Samyuktābhidharma śāstra are ascribed to him. He is also the compiler of the Udānavarga.
Bhaddiya	Also called Bhadiya and Bhadiyanagara, may be identified with Bhadaria, 12 kilometres south of Bhagalpur in Bihar. Mahāvīra, the Jaina Tirthankara, spent two rainy seasons at this place.
Bhadra	A porch or protico, often built over the front entrance of a temple, for instance, of the Mahādeva temple at Khajuraho. Also sometimes called *ardhamaṇḍapa* or *dvāramaṇḍapa*.
Bhadrā	Name of a goddess, probably belonging to the circle of Śiva.
Bhādra	Name of a month. The month is so named because the moon gets full in this month near the Bhādra-

pada nakṣatras, i.e., lunar mansions XXV and XXVI. The god of this month is Gaṇeśa. In the Birbhum district of Bengal, people are habituated to worship the *Bhodu* during this period.

Bhadrabahu The sixth patriarch of the Jaina church after Mahāvīra. Both the Śvetāmbaras and the Digambaras agree that he was the last of the Śrutakevalins, the person who knows all the sacred texts of the Jaina religion. He was a contemporary of Chandragupta Maurya (322-298 BC). According to a late Digambara tradition, it was Bhadrabahu who led a large group of his adherents to Karnataka and introduced Jainism in Southern India.

Bhadraghaṭa 'Vessel of fortune'. In architecture it indicates a bunch of lotuses in a vessel symbolizing the birth of Buddha.

Bhadrakāli 'The auspicious Kālī', name of a form of Śiva's śakti, partly identical with Mahākālī.

Bhadrakalpa Name of a Buddhist Kalpa or era. It is the Kalpa of stability, for 1000 Buddhas appear in the course of it. The present period is a Bhadrakalpa, in which four Buddhas have already appeared. This Kalpa will last 236 million years, of which 151 million years have already elapsed. In Pali Buddhist literature the present age is known as Bhaddakappa.

Bhadrapīṭha 'Good, auspicious seat', name of a quadrangular or round piṭha. This term refers to the lower part of a throne which can be combined with an upper layer in the form of a padmapīṭha. This bhadrapīṭha is

	often made in a separate piece even when combined with a padmapīṭha.
Bhadrāsana	'Good, auspicious seat or sitting posture', name of a rectangular seat or throne of an image or icon. One of the *aṣṭamaṅgalas* of the Jainas. Also name of an *āsana* 'posture' which is described thus: 'the heels of the legs which cross each other are placed under the testes and the two big toes of the feet are held by the hands'.
Bhaga	Name of an Āditya. He is the deity of the Purva-phalgunī nakṣatra who is thus called Bhāgadaivata, 'having Bhaga as its deity'. The name of the wife of Bhaga is Siddhi.
Bhagadatta	A mythical king of Kāmarūpa (in Assam). In the battle of Mahābhārata, he was on the Kaurava side, and died fighting bravely against Arjuna. Later kings of Kāmarūpa during fourth to seventh centuries claimed their descent from Bhagadatta.
Bhagavatgītā	'Song of the Lord', is the most famous and popular of the Hindu religious writings. All sections of the Hindus consider this work as sacred. Gītā , as this work is ordinarily called, forms a part of the Sixth book of the Mahābhārata. It has 700 verses. The work starts with the problem posed by Arjuna. He is about to take part in a great battle, and will be killing his relatives. Will not the performance of his duties bind him to the painful round of rebirths? Arjuna's charioteer is Kṛṣṇa, the Lord himself. Most of the work consists of Kṛṣṇa's discourses on the problem posed by Arjuna.

In the history of Indian religion the Gītā is important, for here we find the earliest treatment regarding the nature and existence of God, and His relation to man. For the first time, there is the idea of a personal God in Indian religion.

Bhāgavata	A religious sect which was prevalent in Northwest India during the second century BC. Later, sometimes near about the Gupta Age, the sect amalgamated with the Pañcarātrikas who were devotees of the deified sage Nārāyana. Thereafter, the names Bhāgavata and Vaiṣṇava were used for Viṣṇu worshippers in general.
Bhāgavata-purāṇa	Also called Śrīmadbāgavata or simply Bhāgavata, is one of the 18 principal Purāṇas. It contains of 18,000 ślokas, distributed among 332 chapters divided into 12 skandhas or books. It is named Bhāgavata for it is dedicated to the glorification of Bhāgavata or Viṣṇu. The 10th book of this narrates the story of Kṛṣṇa's early life in Vrindāban. This was composed near about tenth century AD.
Bhāgavata Sandarbha	A work on Vaiṣṇava theology by Jiva Gosvāmī. It is divided into six books, of which the fourth book, Śrī-Kṛṣṇa-sandarbha, is considered to be the most authoritative exposition of Bengal Vaiṣṇavism.
Bhagavati	Name of Durgā, also described as Divine Mother, the epithet of the female deity of a worshipper.
Bhagavatī-Viyāhapannatti	This is a canonical work of the Śvetāmbara Jainas. It is their fifth Aṅga. It contains a presentation of Jaina dogmas. The 15th book of this work contains the details of the episodes connected with the last days

	of Makkhali Gośāla the leader of the Ājivikas. This work is popularly known as the Bhagavati sūtra.
Bhāgīratha	Name of a descendant of King Sagara whose 60,000 sons had been turned into ashes due to the wrath of the sage Kapila. Bhāgīratha wanted to bring down Gaṅgā from heaven to earth for conducting the last rites of the sons of Sagara with Gaṅgā water. As Gaṅgā came down from heaven, Śiva on the request of Bhāgīratha held the force of her fall on his head. Bhāgīratha then led Gaṅgā all the way to the sea coast where the ashes of Sagara's sons were laying.
Bhāgirathī	'The Gaṅgā', named after king Bhāgīratha who caused the river to come down from heaven to earth.
Bhairava	'Terrible', 'Frightful', a terrifying form of Śiva, said to have been born from the blood of Śiva. Bhairava is found in several varieties, such a Baṭuka-vairabha, Svarṇākarṣaṇa-Vairabha, and also in a group of 64 different Bhairavas, companions of Rudra.
Bhairavakoṇḍa	In the Nellore district of Andhra Pradesh has a group of eight cave temples built into the scarp of a hill. All the three major gods are represented here, but Śiva is given the principal place. The caves resemble Pallava rock cut Shrines.
Bhairavī^{1}	Name of a *mātā*, a form of Durgā. She belongs to the group *mahāvidyā* and is then represented by Kālarātri. Bhairavī is also name of a group of maid-servants of Śiva and Durgā.

Bhairavī^{2}	One of the popular *rāgas* of the Hindusthānī music. Its proper time of singing is dawn.
Bhairon	Name of a deity developed from Bhairava (regarded as *dvārapāla* of Śiva. Bhairon is also connected with cult of dogs.
Bhāja	Name of a village in western India (between Bombay and Pune), with a Buddhist Cave temple dating from about 50 BC.
Bhajan	Popular religious song with a fixed tune, accompanied by percussion, and often sung in mixed *rāgas.*
Bhakta	'Devotee', name given to an ardent worshipper of a god. Images of Bhaktas are set up for worship in the temples. Lists of *Śaivabhaktas* and *Vaiṣṇavabhaktas* in south India are given in the 'Elements of Hindu Iconography'.
Bhakti	'Devotion', name of a mystical religious doctrine of faith, according to which the bhakta, through an ardent love of God, or an uncompromising devotion, attains the Union with God. *Bhakti* may be connected with either Śiva, Viṣṇu, Rāma or other gods. Especially well-known is the form of *bhakti* connected with Kṛṣṇa and Rādhā.
Bhaktimārga	'Way of devotion', finds first mention in the Bhagavadgītā. The *bhaktimārga* which developed in the later centuries was loving devotion emphasizing humility. This was first expressed in the hymns of the Ālvārs of South India. The philosophical basis of later day *bhaktimārga* was first provided by Rām-

	ānuja who stressed on God's grace and on prapatti 'self-Surrender to God'. During the sixteenth and seventeenth centuries this became the principal religious movement of northern India when Caitanya, Vallabhācārya and many saint-poets such as Tulasidāsa gave stress on the way of devotion.
Bhaktirasamṛta sindhu	A work on poetics by Rūpa Gosvāmī of sixteenth century AD. After establishing his view that bhakti was the only Rasa in poetics, Rūpa Gosvāmī analyses the subtle divisions of its constituents.
Bhaktirasāyana	Also known as Bhagavad bhaktira sāyana, is a work on poetics by Madhusudana Sarasvatī of sixteenth century AD. He accepted the Vaiṣṇava theory that bhakti was a *rasa*, but this could be known by personal experience, and was, therefore, incapable of direct proof.
Bhaktiyoga	'The path of devotion', was perhaps first clearly enunciated in the Bhagavat Gītā.
Bhāmaha	Was one of the earliest writers on poetics. His period is not definitely known, but he lived after fifth century AD, and was probably a Buddhist. In his work, the Kāvyālaṅkāra, he tried to show that *alaṅkāra* 'figure of speech' is the essential element of poetry.
Bhāmatī	A commentary on Sankara's commentary on the Brahma sūtras, by Vācaspati Miśra. He flourished about AD 841.
Bhāṇa	Name of a form of drama in which there is only one actor. The sole actor carries on dialogues with imaginary persons not on the stage. A *Bhāṇa* consists

	of only one Act, and the actions might include dancing.
Bhālacandra	'Having the moon on his forehead', name of a form of Gaṇeśa.
Bhaṅga	A pose in which an image is carved. There are four bhaṅgas or poses, viz., *samabhaṅga*, *ābhaṅga*, *atibhaṅga* and *tribhaṅga*.
Bhāṅga	Name of an intoxicating beverage made of the leaves of hemp, i.e., Cannabis indica. Mixed with water and milk, *bhāṅga* is used for bathing the great *liṅgā* in the Liṅgarāja Temple at Bhubaneswar in Orissa. The people at Puri are habituated to taking *bhāṅga* as a daily routine.
Bhānumatī^1	Name of the wife of Duryodhana.
Bhānumatī^2	Name of the wife of the legendary king Vikramāditya of the Simhāsana Dvātrinśat. She is said to have been an expert magician, whence the word Bhānmatī is the name of a woman magician.
Bhāradvāja	Name of a sage appearing in the epics and the Purāṇas. He was the father of Droṇa, the preceptor of the Kuru and the Pāṇḍu princes.
Bharata^1	Son of Ṛṣabha, the King of Himavarṣa. When Bharata succeeded his father, the name of the country was changed to Bhāratavarṣa.
Bharata^2	Son of Daśaratha and his wife Kaikeyī, and half brother of Rāma. His mother prevailed upon Daśaratha to send Rāma to exile for 14 years and to offer the succession to him. Bharata refused the throne,

	and when he failed to persuade Rāma to come back before his term of exile was over, placed Rāma's sandals on the throne and ruled over the kingdom in his brother's name.
Bharata^{3}	Son of Duṣyanta and Śakuntalā. He was a *Chakrabortin* king. According to one version the name of our country is also derived from his name.
Bharata^{4}	Name of the author of the Nāṭyaśāstra.
Bhāratamañjarī	A poem in 500 stanzas by Kṣemendra which was composed during AD 1037. The poem is based on the Mahābhārata. It is not of much value poetically, but is important for the history of the text of the epic.
Bhāratanāṭyam	The south Indian dance form. The Temple sculptures from Orissa to Gujarat and from Khajuraho to Trivandrum from fifth century to eleventh century show the dancers to be adopting poses typical to the Bhāratanāṭyam style, such as the *ardhamaṇḍalī*. After eleventh century AD, this seems to have developed only in Tamil Nadu.
Bharatavākya	The concluding verse of a drama. It is a prayer to God and a benediction to the spectators. It is so called because it is recited by the *bharatas*, the actors.
Bhāratī	Epithet of Sarasvatī, Bhāratī is also regarded as the wife of Gaṇeṣa.
Bhāravi	A poet. He was the author of the Kirātārjunīya. He is mentioned in the Aihole inscription of AD 634. This, therefore, is the lower limit of his date.

Bhārgava	(Patronymic of Bhṛgu) epithet of Śukra.
Bhārgava-Rāma	Epithet of Paraśurāma as the offspring of Bhṛgu.
Bhartṛhari	Philosopher of grammar, author of the Vākyapadīya. He was an outstanding original thinker on the philosophical problems of language.
Bhāsa	The ancient Sanskrit writer. He is credited with 13 dramas. He was before Kālidāsa.
Bhāskara	A philosopher who flourished most probably in the ninth century. His only work is the Bhāskara bhāsya, a commentary on the Brahmasūtras. Bhāskara is not supporting the concept of *Māyā*, but believes in *abheda*.
Bhāskara Varman	(*circa* AD 600-650). The last and the greatest king of the dynasty established by Puśyavarman in Kāmarūpa, modern Assam. He has been mentioned in the Harśacarita of Bāṇa, and Hiuen Tsang mentions him as his host in Kāmarūpa.
Bhasma(n)	'Ashes'. In Buddhism it forms part of the *ṣaṇmudrās*.
Bhasmasnāna	'Ash-bath,' name of a ceremony reputed to be a remedy of all ills. The first *bhasmasnāna* was taken by Śiva in the ashes of Kāma.
Bhaṭṭanārāyaṇa	The author of the drama the Veṇisamhāra and he was before Anandavardhana. Thus we may suggest his date as eighth century AD.
Bhaṭṭi	Author of the Rāvaṇavadha, also known as Bhaṭṭikāvya, a long poem on the actions of Rāma. The

	work does not have much poetic value, and was mainly designated to illustrate the laws of grammar of Pāṇini, etc. Bhaṭṭi belongs to early seventh century AD.
Bhauma	'Patronymic of Bhūmī', epithet of Maṅgala.
Bhava	'Origin', epithet of Śiva, especially in the form in which he married Satī, the daughter of Dakṣa. Bhara is one of the *mūrtyaṣṭaka* forms.
Bhavabhūti	Name of a sanskrit dramatist of eighth century AD. He is the author of the Mahāvīra-Carita, the Uttararāma-Carita and the Mālatimādhara.
Bhavacakra	'The wheel of life', name of a symbol of the Samsāra, represented by a wheel. In Tibet this symbol is also made quadrangular. *Bhavacakra* is furthermore personified as a three-eyed demon who carries before him a round or quadrangular tray. In Tibet *bhavacakra* is also the subject of paintings.
Bhavanavāsī	Name of a species of deities. They have the appearance of young men and are arranged in 10 classes, signified by the word—*kumāra*; 1. *asura*—, 2. *nāga*—, 3. *supvaṇa*—, 4. *Vāyu*—, 5. *dvipa*—, 6. *udadhi*—, 7. *dik*—, 8. *vidyut*—, 9. *stanita*— and 10. *agni-kumāra*.
Bhavānī	'The wife of Bhava', epithet of Pārvatī. She is said to be the śakti of Rudra.
Bhāvapujā	'Worship through the disposition of mind,' name of a form of worship which consists in meditating on and singing the praises of a Tirthaṅkara.

Bhedābheda	'Different yet not different', a philosophy admitting that essentially human and the absolute are different and yet not different. This is the philosophy of the Caitanya school of Vaiṣṇavas.
Bheraghat	A place 20 kilometres from Jabalpur. There is a famous large tenth century temple of 'Sixty four yoginīs'. The temple is 35 metres in internal diameter. It has 81 peripheral chapels together with a central shrine containing an image of Umā-Maheśvara.
Bherīvāda Jātaka	This is the 59th story of the Jātaka.
Bhikṣātana	Śiva in the form of a naked mendicant. Śiva became guilty of Brāhmanicide when he cut off one of Brahmāṇa's five heads. The skull stuck to his palm. He wandered about the country for a long time as a naked beggar, until he reached Vāraṇāsi. He expiated his crime there and the skull dropped from his hand. Several temples in South India contain this image of Śiva.
Bhikṣu (and **Bhikṣuṇī**)	'A mendicant monk and a nun', respectively; a member of the *saṁgha.*
Bhilsā	About eight kilometres from Sānchi in Madhya Pradesh, is the site representing ancient Vidiśā. Several beautiful specimens of Śuṅga sculpture were found at this place.
Bhīma^1	Name of the second of the Pāṇḍu-princes, a hero in the epic Mahabharata. He was son of Kunti by the god Vāyu. He was physically the strongest among

	the brothers, and his principal weapon was *gadā* 'mace'.
Bhīma[2]	An epithet of Śiva; also mentioned as one of the *ekādaśarudras* or *mūrtyaṣṭaka* forms. Diśā was his wife and Sarga was his son.
Bhīma I	Was the Caulukya or Solanki king of Gujrat who failed to save the Somanātha Temple from Sultan Mahmud of Ghazni. He later started rebuilding the temple in stone in place of the old temple built of brick and wood.
Bhīmā	Name of one of the minor Mahāyāna goddesses attending on Buddhakapāla.
Bhīmarathī	'Night of fear', the seventh night of the seventh month of the seventy-seventh year of life. It is so called became few people live longer than this. After this day a man is regarded in his dotage, and hence exempt from religious duties.
Bhīmāsthāna	A place of pilgrimage in the northwest. Pulastya, a sage had advised Bhīṣma to go there and bathe in the waters of *yoni-tirtha* there. The place has been identified, sometimes, with Takht-i-Bahai about 45 kilometres northeast of Peshawar.
Bhīṣma	Son of Śāntanu by the goddess Gaṅgā. She abandoned her husband immediately after Bhīṣma was born. In his old age Śāntanu fell in love with Satyavatī and wanted to marry her. Her father objected to the marriage, because Bhīṣma was the heir to the throne, and a son born to Satyavatī would not succeed him. Bhīṣma then made the vow that he would

	never accept the throne, nor marry anybody, nor become the father of a child.
Bhoga	Name given to a class of icons which are worshipped with a view to obtaining wealth and prosperity.
Bhogāsanamūrti	Name of a form of representation of Viṣṇu sitting with Laxmi and Bhūmī.
Bhogasayanamūrti	Name of a form of Viṣṇu recumbent, with Laxmī sitting close to his feet.
Bhoja	Also known as Bhoja-rāja, was a Paramāra king of Malwa, during the 1st half of eleventh century AD. His capital was Dhārā. He is credited with books like: the Śṛṅgāraprakāśa, the Tattvaprakāśa, the Yukti-Kalpataru, the Rājamārtaṇḍa, the Sarasvatīkaṇṭhāvarana and the Samarāṅgasūtradhara.
Bhojakaṭapura	A place in the Amraoti district, was the capital of Vidarbha. According to the Harivaṁsa, it was founded by Rukmi, the brother of Rukmiṇī, wife of Kṛṣṇa.
Bhātrdvitīyā	Also called Yama-dvitīyā, a festival on the second day in the light half of the month of Kārttika, on which sisters entertain brothers. This still exists in Bengal.
Bhuktivāda	The view of Bhaṭṭanāyaka that *rasa* in poetry is enjoyed; it is neither inferred nor produced.
Bhumara	Name of a village in Madhya Pradesh. A number of remains of the Gupta period have been found here.

There is also a temple of Śiva. There are sculptures of the goddesses Gaṅgā and Yamunā on the two sides of the entrance.

Bhūmisparśamudrā Name of a hand-pose. In this mudrā, the right hand of the image who sits in the *padmāsana* attitude touches the earth with the finger tips, the palm turned inward. The *mūdrā* is interpreted in various ways, such as the Buddha calling the earth as a witness of his decision to renounce the world, or his right to enlightenment, etc.

Bhūri-praśna Jātaka This is the 452nd story of the Jātaka. It forms a part of the Mahāunmārga Jātaka.

Bhūiśravas A king of the Bāhlikas. He fought on the side of the Kauravas in the battle of Mahābhārata. On the 14th day of the battle, he was fighting with Sātyaki. Just as he had nearly overcome him, Kṛṣṇa urged Arjuna to save Sātyaki. Arjuna shot an arrow at Bhuriśravas and cut off his right hand. Sātyaki then killed him.

Bhūtabali 'Offering to all creatures', giving food to animals. This is one of the five offerings which a householder should make daily.

Bhuvana Same as loka, 'world'. Ordinarily only three worlds are mentioned: heaven, antarikṣa and earth. But sometimes there is a reference to 14 bhuvanas. Of these, six are above earth, *bhūr—*, *svar—*, *mahar—*, *janar—*, *tapar—*, and *satya—*. These seven are together called *Urdhaloka*. Seven are below the earth. These are *atala*, *vitala*, *sutala*, *talātala*, *mahātala*, *rasātala* and *pātāla*. These seven together form Adholoka.

Bhubaneswar	Now the capital of Orissa, is an ancient city. It was in ancient days called *Ekāmrakṣetra*. Bhubaneswar is famous for its large number of beautiful temples all built in the Kaliṇga type of architecture. The temples were built mainly from AD 750 to AD 1250.
Bhubaneswarī	Epithet of several goddesses. She belongs to the group *mahāvidyā* and is represented by Siddharātrī. She is symbolized by the *bījamantra māyābīja*.
Bhūvarāha	Name of a form of the *Varāhāvatāra* of Vishṇu who, in the shape of a boar, lifted up the earth from the depth of the ocean.
Bīja	Name of a mystic syllable which forms the essential part of a mantra. In this sense *bīja* belongs to all Indian religions, especially in their Tantric forms. A *bīja* is uttered in ceremonies and also written and drawn as a yantra. This also signifies the reliquiae in a *stūpa*.
Bījagarbha	Epithet of Saraswatī.
Bījamantra	'Seed sound, or basic thought form'. According to the Tāntrika texts a *bījamantra* is produced from the hidden power or primordial *śakti*, and the Universe evolved out of the 50 original *bījamantras* which correspond to the 50 letters of the Sanskrit alphabet. Again a *bījamantra* is said to make visible the form of the corresponding deity in Tantrika worship, such as *Śakti*, *Kālī*, *Lakṣmī*, etc.
Bījāṅkuranyāya	The maxim of the seed and the sprout. The sprout comes out of the seed; and the seed is formed from

the sprout. Thus both are cause and effect of each other.

Bilhana	Name of a court poet of the Cālukya king Vikramāditya VI (AD 1076-1126) of Kalyāṇi. He was born in Kashmir and travelled all over northern India before he settled down as a court poet. He is credited with the Vikramāṅkadevacarita and the Caurapañcaśīkā, an erotic poem.
Bilvavṛkṣa	'Wood apple tree'. The tree is sacred to Śiva. The fruit is adored as an *avyakta* form of Śiva.
Bilvamaṅgala	A *bhakta* 'devotee' poet born in South India. According to legends, he was the son of a rich man. He was in love with a prostitute named Cintāmaṇi. Once he went to her on the *śrāddha* day of his ancestors. She scolded him for neglecting his duties. On this he left her house, and gave up the dissolute life he was leading and became an ascetic. It is said that Bilvamaṅgala was the same as Lilaśuka the author of the *Kṛṣṇakaraṇāmṛta*, a work greatly revered by the Gauḍiya Vaiṣṇavas.
Bimbisāra	King of Magadha at the time of the Buddha and Mahāvīra. Bimbisāra was a powerful king. He conquered and annexed the kingdom of Aṅga. He built the city of Rājagṛha. According to Buddhist tradition, Bimbisāra was murdered in his old age by his son Ajātaśatru. The Jainas know Bimbisāra as Śreṇika.
Bindu	Name of a *yantra* which represents the centre of the Universe. It is also believed to be the visible form of *śunya*.

Bindusāra	The second Maurya a emperor (300-273BC), was the son and successor of Candragupta Maurya. The Greeks called him *Amitrochates* from which we might suggest that he conquered many countries.
Bodhāyana	Traditionally considered to be the founder of the Vaiṣṇava systems. Rāmānuja said that Bodhāyana wrote a very elaborate work on the Brahmasūtras and that this was summarized very briefly by the older teachers. Bodhāyana's work is not available. But Rāmānuja said that he followed the interpretation of the Brahmasūtras by Bodhśyana very closely in his own interpretation.
Bodhgayā	Name of the place where Gautama received bodhi or enlightenment and became Buddha. It is about ten kilometres south of Gayā in Bihār. A stone slab called *vajrāsana* has been placed under the tree at the exact site where Gautama was supposed to have been sitting at that time.
Bodhicaryāvatāra	An important Mahāyāna work. According to Tāranātha, its author was Śāntideva and he composed it during seventh century AD. The work starts with a glorification of bodhicitta, the will to enlightenment; it then requests all the *bodhisattvas* to defer their *nirvāṇa* for the salvation of all beings. It then goes on to describe the duties which a *bodhisattva* takes upon himself. It says that every person should love all the living beings as it they were parts of himself. The preaching of the work is that of active compassion. The work was very popular and at present a dozen commentaries of this exist.

Bodhicitta 'Will to enlightenment', mainly a Mahāyāna concept. It is an ethical concept where compassion (*karuṇā*) takes precedence over wisdom (prajñā). Altruism is the sole motive of the development of *bodhicitta*. The idea is represented by Avalokiteśvara—the great compassionate being who abandoned his own emancipation for the sake of others. The first condition that a Mahāyānist had to fulfill was the development of *Bodhicitta*, that is taking a vow to dedicate one's own self to the service of others. When an adept developed *Bodhicitta* was called a Bodhisattva. His next duty was to commence *Bodhiprasthāna*.

Bodhisattva 'One whose essence is perfect knowledge', 'Buddha-elect or Buddha-designate'. A *boddhisattva* therefore means an earlier stage of a future buddha, e.g., all the former existences or births of Gautama Buddha. A *boddhisattva* is a kind of saviour who postpones voluntarily his own salvation, his entrance into *nirvāṇa*, in order to help other beings to gain salvation.

The earliest *boddhisattva* concept belongs to Mahāyāna Buddhism, where it was fitted into a system according to which each *buddha* corresponds to a *boddhisattva* cannot always be reliably identified iconographically, consequently this name often occurs without a specific identification in iconographic terms. By way of distinction from the *buddhas* the *boddhisattva* wears princely ornaments and garments and a crown.

Boddhi tree The generic name of the tree under which a buddha attains enlightenment. The site of *boddhi* tree is same for all the buddhas. It forms the navel of earth; no other place can support a buddhas enlightenment. This is an *Aśvattha* tree situated in Bodhgayā. The tree was said to have sprung on the same day that Buddha was born. Hence it is called *sahajāta.*

Bopadeva Son of Keśava and pupil of Dhaneśa, was a native of Berar. He was the court poet of king Mahādeva of Devagiri, who was reigning during the second half of the thirteenth century AD. Bopadeva was a voluminous writer. The Muktāphala, the Harililāvivaraṇa, the Sataślokī, the Mugdhabodha and the Kavikalpadruma are ascribed to the name Bopadeva.

Brahmā In later Hinduism Brahmā is the god of creation and is one of the chief gods of the Hindu triad. His nature has always been vague, and now-a-days Brahmā receives no special worship, and shrines dedicated to him are not many. Among these are the ones at Puṣkara near Ajmer, and Kumbhakonam in Tanjore district. Brahmā is also a *dikpāla* of the zenith direction.

According to the Purāṇas, Aditi, Saraswatī, Sāvitrī and Gayatrī were his wives. He is represented with four heads and four hands in which he holds his sceptre, a string of beads, and the vedas.

Brāhma One of the eight forms of marriage rites. 'The gift of a daughter, after decking her with costly garments, and honouring her by presents of jewels, to a man

	learned in the Veda and of good conduct, whom the father himself invites, is called the Brāhma rite' (Manu, III, 27).
Brahmāstra	One of the most powerful among the missiles mentioned in the epics and the Purāṇas. It is discharged with an invocation to the god Brahmā, and is used for killing an enemy who is otherwise indestructible.
Brahmacārinī	'A religious student'. The state of life when the young Ārya is a student. The period usually lasts for 12 years from the initiation upto the time he assumes household duties. The custom has lapsed; and even during the period of classical Hinduism it was observed, if at all by the Brahmanas only.
Brahmacarya	State of an unmarried religious student. The earliest occurrence of the term in this sense is perhaps in the Chāndogya Upaniṣad. Sometimes the term *brahmacarya* is used in the sense of renunciation of desire for women. The Jains think that *brahmacarya* in the case of monk means strict celibacy; and that a house-holder should also observe celibacy, but only to the extent possible by him. According to the Dharmaśāstras, a house-holder who abstains from conjugal intercourse on the new moon day, on the eighth day of each half month, on the full moon day and on the 14th, even it they fall in the period proper for intercourse, is a *brahmacārins.*
Brahmahatyā	The personification of the sin of killing a Brahmaṇa.

Brahmakapāla	'The several head of Brahmā'. It has four faces with gray beards and, held in a hand by Buddhist gods, it expresses aversion towards the Hindus and Hindu gods. In Buddhist iconography, certain gods, such as Kālacakra, Prasannatārā, etc., carry this as attribute.
Brahmaloka	'World of Brahmā', is the world of supreme joy. Those who have reached this loka never return to this world, because they are beyond rebirth. Brahmalokas exist in Buddhism also. People who have done good work go to Brahmaloka. In fact, there are two sets of these heavens in Buddhism: *arūpabrahmaloka* and *rūpabrahmaloka*. The former is divided into four and the latter into 16 or 18 divisions, one of these last is Ābhāsvara Brahmaloka. The inhabitants of the Brahmaloka are free from sensual desires. The Brahmaloka is the only world devoid of women. When the rest of the world is destroyed at the end of a *kalpa*, the Brahmaloka is saved.
Brāhma muhūrta	'Dawn', the period of the day included between the fourth and the second *ghaṭikā* before sunrise.
Brāhmaṇa	'One endowed with Brahman', i.e., with sacred power. Brahmaṇas are the highest of the four classes or *varṇas.* They were the custodians of the sacred knowledge and had heriditary rights to perform the orthodox rituals.
Brahṃaṇa(s)	Prose works used as supplements to the Vedic *saṃhitas.* They were intended for the instruction and guidance of the priests in the sacrificial rituals, and

	are of later production. Their contents may be classified under the three heads of practical sacrificial directions (*vidhi*); explanations (*arthavāda*) and theological or philosophical speculations (*upaniṣada*). The Brahmāṇas are, however, usually divided in three parts: the first part is the *Brahmaṇa* proper, the second part is called *Āraṇyaka* and the third is called *upaniṣada*. Each of the four Vedas has a separate set of Brahmāṇas.
Brahmanaspati	'Creator'. The idea of a single creator of the Universe, arose during the closing period of the vedic samhitās.
Brahmānda	'The egg of Brahmān', the primordial egg from which the Universe sprang, the world, the Universe.
Brahmāndapurāṇa	The last of the usual list of eighteen Purāṇas. The views expressed in this Purāṇa are mainly influenced by Śaivism. The extant version has 12,000 verses divided into forty chapters.
Brahmāṇī	The *sakti* of Brahmā, epithet of a goddess as the wife of Brahmā. She is one of the *saptamātṛkās*, and symbolizes *mada*, 'pride'. She is sometimes counted as one of the *aṣṭamātaras* 'eight divine mothers'.
Brahmapurāna	In all the list of Purāṇas this one is always placed first, as such it is called the *ādi* 'first' purāṇa. Its main object is the promotion of the worship of Kṛṣṇa and Jagannātha. Since it refers to the famous sun temple of Konarka, we may safely suggest that it was composed during thirteenth century AD at earliest.
Brahmarsideśa	'Land of sages'. 'Kurukṣetra, Matsya, Pāncāla and

	Mathurā — this region is called Brahmarṣi-deśa’ (Manu, II-20).
Brāhmasamāja	A reforming group within Hinduism founded by Ram Mohan Ray. Its principles are unitarian, and it was opposed to image worship practised in popular Hinduism.
Brahmasāvarni	The name of the tenth Manu. He will appear in a future Age. At present it is the Age of the seventh Manu, Vaivasvata.
Brahmasūtra	‘Aphorisms about Brahma,’ also called *Vedānta-sūtra*, *Śārirakasūtra*, etc., is ascribed to Bādarāyaṇa. It is written in an almost cryptic form. This has enabled the different sub-schools within Vedānta to assign highly diverse meanings to the text. Thus while Śaṅkara saw in these sūtras pure monism, the various Vaiṣṇava schools led by Rāmānuja, Mādhva, etc. saw in them difference between Brahman, the world and the self.
Brahmasūtrabhāṣya	Also known as Śāriraka Mīmānsā Bhāṣya is the commentary by Śaṅkara on the Brahmasūtras.
Brahmā vaivarta Purāna	The latter is the name current in South India. The main object of this Purāṇa is to glorify Kṛṣṇa and his sakhi Rādhā. In fact it is one of the earliest works which mentions Rādhā by name.
Brahmāvarta	Name of the tract of land lying between the rivers Saraswatī and Dṛṣadvatī. It is identified with the Sirhind area of Haryana.
Brahmāveda	Another name of the Atharva veda.

Brahmayajña	Is one of the five daily duties *pañcamahāyajña* of a householder as prescribed in the śāstras.
Brāhmī	Name of an ancient script of India. The inscriptions of Aśoka, excepting those in the north western region, are written in this script. The present script of India, Tibet, Burma, Sri Lanka and Thailand have all gradually developed from Brāhmī.
Brajabhāṣā	Is a dialect of Hindi, and is spoken in Brajbhūmi and the surrounding areas. Most of the Hindi medieval works are written in Brajbhāṣā, the one prominent exception being the Rāmacaritamānasa of Tulasidasa. Suradāsa was the most important poet of Brajabhāṣā.
Brajbhūmi	The western part of the Mathurā district of Uttar Pradesh and the northern part of the Bharatpur district of Rajasthan constitute Brajbhūmi. Kṛṣṇa spent his childhood among the cowherds of Brajabhūmi.
Bṛhatdevatā	An ancient work of about 400 BC ascribed to the name Śaunaka. It enumerates and describes the deities worshipped in the different hymns of the Ṛgveda and gives about 40 myths and legends connected with these deities.
Brhadiśvara Temple	Name of a temple at Tanjore which was built by the Cola king, Rājarāja the great during AD 1003 to 1010. The temple is dedicated to Śiva.
Bhṛajjābālopaniṣad	One of the later Upaniṣadas. It is in praise of Śiva as Kālāgni-Rudra. It has eight Brāhmaṇas.

Bṛhajjātaka	Is a work on astrology by Varāhamihira of sixth century AD.
Brhannāradīya Purāṇa	'The great purāṇa of Nārada,' is most probably only an Upa-Purāṇa. The work is not mentioned in the Viṣṇupurāṇa's list of Purāṇas.
Bṛhaspati^{1}	'Lord of prayer', is a vedic deity in whom religion and piety are personified. He is same as Brahmaṇaspati. In later periods he has been described as the priest of gods; is the regent of the planet Jupiter.
Bṛhaspati^{2}	Traditionally, a writer on various Śāstras. In the Mahābhārata, Bṛhaspati is said to have compressed in 3,000 chapters the work on *dharma*, *artha* and *kāma* composed by Brahmā in 100000 chapters.
Bṛhatī	A commentary on the Śabarabhāṣya, by Prabhākara. The Śabarabhāṣya is a commentary on the Mīmānsā sūtras of Jaimini.
Brhatkathā	A collection of tales by Guṇāḍhya. It is said to have been composed in the paiśāci language. This, according to the legends, was the language of the wild people of the Vindhyan region.
Brhatkathāmañjarī	Is a metrical Sanskrit adaptation of the Kashmiri version of the Bṛhat kathā. It was written by Kṣemendra during the first half of the eleventh century AD.
Brhat samhitā	An encyclopaedic work by Varāhamihira, it was written during sixth century AD. It is mainly a work on astrology, but it gives useful information on many other branches of knowledge, such as geog-

	raphy, architecture, iconography, gems, horticulture, animal husbandry, etc. Each subject is treated keeping in view its significance as an augury or its astrological effects.
Brhattrayī	The three epic poems the Kirātarjunīya, the Śiśupālabadha and the Naiṣadhacarita belonging to the post-Harṣa period of Sanskrit Literature are called Bṛhattrayī. The authors of these works were Bharavi, Māgha and Śrīharṣa respectively.
Buddha	The founder of Buddhism. His given name was Siddhārtha, and the name of his clan was Gautama. The name of the tribe in which he was born was Śākya. Hence he is variously called Gautama the Buddha, Śākyamuni, the sage of the Śākyas, or Siddhārtha Gautama. He was the son of Suddhodhana, the chief of Kapilavastu. According to Mahāyāna Buddhism, a buddha is a kind of world saviour. There are several types of Buddhas, but the usual classification is: one *ādibuddha*, five *dhyānibuddhas*, five *mānuṣībuddhas*, of whom the historic Buddha is the fourth. In Lamaism there is a further series of buddhas and in addition there are nine medicine-buddhas, of whom the first is Bhaiṣajyaguru.
Buddhacarita	A Sanskrit work by Aśvaghoṣa during the first or second century AD. It is the earliest known consecutive life story of Buddha.
Buddhakalpa	'Buddha-period'. After the Buddha's *nirvāṇa*. The first period of the Buddhakalpa is the first 500 years

of correct doctrine, the second is 1,000 years of semblance law or approximation to the doctrine; and the third is 10,000 years of decline and termination.

According to another definition, a Buddhakalpa is a *Mahākalpa* in which one or more Buddhas appear. A Mahākalpa in which no Buddha appears is a *śūnyakalpa.*

Buddharāja	The third of the three Kalacuri kings who reigned over northern Maharashtra, Gujarat and parts of Malwa during AD 595 to AD 610.
Buddhavamśa	Is the 14th book of the Khuddaka-Nikāya. It contains, in verse, the lives of 25 buddhas, of whom Buddha Śākyamuni is the last. The Dīghabhāṇakas exclude the *Buddhavamsa* from the canon, but the Majjihimabhāṇakas accept it.
Buddhayaśa	Was born in a Brāhmaṇa family of Kashmir. He became a Buddhist at the age of 13. he left the country at the age of 27, and settled in Kashgar in central Asia. Later, he was invited by Kumārajīva to go to China and he went there. He translated 4 works into Chinese with the help of Kumārajīva. These include the Dīrghāgama and the Dharmaguptakavinaya. However, he returned to Kashmir at a ripe age.
Budha	'The planet Mercury', is one of the Seven planets of Hindu astronomy.
Budhagupta	(From AD 475 to 500), was the last emperor of the Gupta dynasty. The empire was still intact in his

time. It extended from the Bay of Bengal in the east to the Arabian Sea on the west, but their decline had started.

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Caddar	Name of a cloth thrown over the shoulder of images.
Cāhamāna	Name of a family, branches of which ruled over several parts of Gujarat and Rajasthan between the seventh to twelfth century AD. A prominent branch of the family established its rule at Śākambarī, modern Sāmbhar near Jaipur during twelfth century. The most famous Cāhamāna was Pṛthvirāja III of Ajmer who lost to Muhammad Ghori during 1192 in the second battle of Tarain.
Caitanya	Name of a Vaiṣṇavabhakta from Bengal who lived in AD 1486-1533. By his sect he is regarded as an *avatāra* of Viṣṇu or Kṛṣṇa, and he is adored especially at Nadiyā, Bengal, as a beggar god. He is represented as an almost naked man painted yellow. The word Caitanya is also used to indicate the divine power present in an image.
Caitanya Candrodaya	A drama in ten acts by Kavikarṇapura. The main incidents in the life of Caitanya are depicted in it. It was composed perhaps within a decade of the death of Caitanya in 1533.
Caitanyacaritāmṛta[1]	A long Sanskrit poem by Kavikarṇapūra depicting the life of Caitanya. It was composed in 1542.

Caitanyacaritāmṛta^2	The most important among the biographies of Caitanya. It has been composed by Kriṣṇadāsa Kavirāja in Bengali during early seventeenth century. Besides, the work for the first time gives the philosophy of Caitanya-ism.
Caitra	'Relating to Caitra', name of a month. The moon gets full in this month near the nakṣatra Citrā. Hence the name. The god of the month is Nirṛti. In Bengal and Orissa where solar year is observed, Caitra is the last month of the year, and it begins on or about the 15th March. In Tamil Nadu where also solar year is observed Caitra, called Chittirai, is the first month of the year and begins on or about the 13th April. Thus, Caitra is more or less the same as the Vaiśākha of Bengal and Orissa.
Caitya	'Funeral monument', also reliquary, in architecture name of a prayer hall, and a temple hall in which a *stūpa* is placed. In the sense of 'reliquary' it also often serves as a term for an attribute, a miniature *stūpa* or temple, used as a votive gift or carried in the hands, for which, however, the term *stūpa* is more frequently used.
Caityaśālā	Name of the hall of assembly in a *vihāra.*
Cakora	A kind of partridge. Also a fabulous bird that is said to subsist on moon beams. The idea is frequently used in poetic figures.
Cakra	'Wheel, disk, discus'. In Hinduism the cakra is the symbol of the sun, or of power, or a warrior. As an emblem of protection it is the characteristic of Viṣṇu.

	His cakra has six spokes and is named Vajranābha or Sudarsana. Cakra is also a sign (maṅgala) engraved on the foot. In Buddhism and Jainism cakra symbolizes 'the wheel of the law'. i.e., *dharmacakra*, in Buddhism particularly referring to the Buddha's first sermon at Sarnath when he set in motion the wheel of the law. The Buddhist *cakra* has eight spokes symbolizing the eight-fold path. In Tāntrism, *cakra* is a 'lotus'. The human body contains six such *cakras*: *mūlādhāra*, *svādhiṣṭhāna*, *maṇipura*, *anāhata*, *viśudhha* and *ajñā*. According to the Tantra theory Kuṇdalinī which resides in Mūlādhāra the lowest of these *cakras* passes through the other five to reach sahasrāra.
Chakradhara	Founder of the Mahānubhāva sect in Maharashtra about AD 1263. He hailed from Gujarat, but chose Maharashtra as his field of activities.
Chakrakoṭṭa	(Also called Cakrakuṭa, Cakrakoṭa), is the old name of the Bastar region in Madhya Pradesh.
Cakrapujā	'Circle worship', a Tāntrik rite, in which an equal number of men and women secretly meet at night in a circle (*cakra*) and selecting partners from among themselves, indulge in sexual acts in front of a *yantra* or mystic diagram representing the mother Goddess.
Cakravāla	A double circle of mountains which form the outer periphery of Buddhist Universe. The centre of these circles is the Mount Meru.
Cakravartin	'The ruler, the wheels of whose chariot rolls every

	where without obstruction', the epithet of a universal monarch. The Hindu concept of a *Cakravartin* is that of a temporal monarch. In Jainism this is the epithet of a group of 12 great men. Thus in Jainism and also in Buddhism the term has an ethical significance.
Cakreśvarī	'Lady of the cakra', name of the female attendant or 'yakṣinī', of the first Tirthankara, Ṛishabhadeva. Also name of a Vidyādevī.
Caksu	Is generally identified with the Oxus river. According to the Purāṇas, the Gaṅgā was divided into seven branches on the earth. The westward flowing streams were Sitā, Cakṣu and Sindhu. Cakṣu irrigated the countries of the Tukhāras, Cinas, Marūs, Palavas, Daradas and Śakas, etc. This is also called Vakṣu.
Cāksuṣa	The name of the sixth Manu.
Cālukya	The name of a dynasty which ruled in South India from *circa* AD 550 to 753 and again from *circa* AD 975 to 1200. The dynasty was in frequent conflict with the Pallavas, but was. ultimately overthrown in *circa* 753 by the Rāṣṭrakuṭa chief Dantidurga.
Cālukya era	It began in AD 1076, when Cālukya Vikramāditya came to the throne.
Cāmara	'Fly-whisk, chowrie, fan'; the bushy fail of a Yak (camara) employed as a 'chowrie' or long brush for whisking off insects, flies, etc., one of the insignia of royalty. The Cāmara is met with in all Indian religions. In Buddhism it symbolizes the compas-

	sion of the divinity, 'for by its use he avoids hurting even the smallest and most insignificant of creatures', but with regard to the historic Buddha it is a symbol of his royalty.
Cāmaradhāriṇi	'Fly-whisk-bearer', name given to the female attendant-of a deity who holds a cāmara.
Campā[1]	Name of a certain kind of flower.
Campā[2]	Same as Campānagarī or Pitthicampā, about six kilometres from modern Bhāgalpur of Bihar. It was the capital of the Aṅga country. Mahāvīra had passed three of his rainy seasons at Campā. Campā was also the name of the river between the countries, Aṅga and Magadha.
Cāmpeya Jātaka	This is the 506th story of the Jātaka.
Campū	Literary works written in full kavya style in which the poet shows his ability now in prose and now in verse, without seeking to reserve verses for any special end. The oldest extant *campū* is probably the Nalacampū by Trivikrama Bhaṭṭ which was composed in early tenth century AD.
Cāmuṇḍā	Name of a form of Durgā. She is found in eight variants. The name of *Cāmuṇḍā* is said to originate in a contraction of two words, *caṇḍa* and *muṇḍa*. (Cāmuṇḍā is also one of the *saptamātaras* (or *aṣṭamātaras* or *navaśaktis*, respectively) symbolizing either *moha* 'delusion' or *paiśunya* 'malignity'. In South India she seems to have adopted the function of Mahisāsuramardinī.

Cāmuṇḍārāya	Was a minister of a king of the Gaṅga dynasty of Karnāṭaka, during tenth century AD. He built the 17 metre statue at Śravaṇa Belgola.
Caṇākya	Patronymic of a Brahmaṇa politician, also called Viṣṇugupta, in Viśākhadatta's play called Mudrā Rākṣasa. He helped Candragupta in gaining the throne of the Nandas.
Cāṇakyanītiśāstra	A collection of maxims ascribed to Cāṇakya.
Caṇḍā, (or **Caṇḍī**)	Name of a form of Mahiṣāsuramardinī. In Jainism Caṇḍā or Pracaṇḍā is the name of a *yakṣiṇī* attending on the 12th Tīrthaṅkara.
Cāṇḍāla	Name of a class of people ranking in the lowest group in the Hindu society. As such it has a pejorative sense also. According to Manu (X. 12) the caste sprang from the union of a Sudra male and a Brahmaṇa female.
Cāṇḍā	Name of a form of Śiva Bhairava or of a minor deity, an attendant of Śiva, not to be distinguished from Caṇḍeśvara; name of a demon who was killed by Cāmuṇḍā.
Cāṇḍā	Name of a form of Mahiṣāsuramardinī. She may be identical with Cuṇḍā; Caṇḍā is also mentioned as one of the *navadurgās.*
Caṇḍeśvara	A great smṛti writer of Mithilā. His main work is the Smṛtiratnākara or Ratnākara only: Caṇḍeśvara was also a minister of King Harisimhadeva of Tirhut in the early fourteenth century.
Caṇḍī	Refer to the word Caṇḍā above.

Cāṇḍidāsa	Name of a Vaiṣṇava poet. Several poets of this name who use suffixes such as *dīna*, *dvija*, *baḍu* and *anantabaḍu* are known. At least one of them preceded Caitanya, because some of his biographies mention a Caṇḍidāsa.
Caṇḍikā	'Fierce', Name of a goddess who is sometimes counted among the *saptamātaras*. She symbolizes *kāma* 'desire' and she is sometimes identified with *Cāmuṇḍā.*
Caṇdiśataka	A poem in 102 stanzas ascribed to Bāṇabhaṭṭa. It gives the myth of Caṇḍi's slaying the buffalo-demon. It is a panegyric of Caṇḍī, including a glorification of the power of Caṇḍi's left foot which killed the demon by its marvellous kick.
Candogrā	Name of one of the *navadurgās.*
Candra	Name of a planet in astronomy ie., moon.
Candrabhāgā	The Chenab river. The name Candrabhāgā occurs in the Purāṇas. At present there is a place near the famous sun temple of Konarka called Candrabhāgā. According to believers, the river Candrabhāgā touches the Bay of Bengal here. The people of Orissa habitually observe the first sun shine here on the 7th day of the month of Māgha.
Candragomin	Name of a philosopher and grammarian from Bengal during the seventh century AD. He is credited with the Cāndravyākaraṇa, which was quite popular in Tibet.
Candragupta I	Was the founder of the Gupta dynasty of Magadha.

	His son Samudragupta born of Kumāra Devī succeeded him, and started the line of the Imperial Guptas who ruled over an empire till the fifth century AD.
Candragupta II	(*circa* 375-413) was the son and successor of Samudragupta, and the third ruler of the Gupta dynasty. He assumed the title of Vikramāditya and all the legends of Vikramāditya probably started round his name. He was a powerful ruler and maintained peaceful conditions throughout the empire. Literature, sculpture and architecture flourished during his reign. The poet Kālidāsa probably lived in his court. He conquered Malwa, Gujrat and Saurāstra.
Candragupta Maurya	Was the founder of the Maurya dynasty.
Candrakānta	Name of a gem or stone supposed to be formed by the congelation of the rays of the moon, but when moonlight falls on it, water oozes out of it in droplets, and it dissolves. (Meghaduta; V.67).
Candrakīrti	A great exponent of Mādhyamika system, he was born in Samanta in the South. His most famous work is the Prasannapādā, commentary on the thoughts of the Buddhist sage Nāgārjuna. He perhaps lived during the first half of the seventh century AD.
Candrāloka	It is a popular text book on rhetoric. Its author Jayadeva was the son of Sumitrā and Mahādeva. He is also credited with the celebrated Kāvya, the Prasanna Rāghava. From the internal evidences we may suggests that it was composed during the twelfth century AD.

Candramāsa	'Lunar month'. The lunar month of 30 lunar days or tithis, is used all over India for observing the days of religious festivals. It is used everywhere for civil purposes also, except in south and the east of the country. The month usually ends with the new moon, and is called *amānta.* But in some places it ends with the full moon, i.e., it is *pūrṇimānta.*
Candramaṇḍala	'Disk of the moon'. This Candramaṇḍala as a symbol may be a later transformation of the bull-horns which are seen on many seals from the Indus Valley.
Candrāpiḍa	The hero of the romance Kādambarī, of Bāṇabhaṭṭa.
Candraprabhanātha	Is the 8th Tirthaṅkara of the Jainas. He is also known as Sāśi. The emblem of this *tirthaṅkara* is crescent moon.
Candravaṁsa	'the lunar race', name of a family of kings, the progenitor of which was Candra. Among others Purūravas belonged to this family. It is divided into two sub-branches, on one hand the Yādavas, among whom Kṛṣṇa and Balarāma were counted, on the other the Purūravas, among whom Duṣyanta, Bharata and the Mahābhārata heroes are found.
Cāndrāyaṇa	Name of a Varta, in which the person performing is required to take to morsels of food on the full-moon day, reduce the morsels by one every day, and fast on the new-moon; he is then to increase this food by one morsel a day until he takes 15 morsels on the full-moon day and completes the *Varta.*
Caraka	Name of the author of the oldest extant and the most

	important work on Āyurveda. According to his own statement this is only a revision by him of the work of Agniveśa who had learned the science from Ātreya. Tradition makes him a physician to the Kuṣāṇa King Kaniska, who perhaps belonged to the third century AD.
Carakasaṁhitā	The most important extant work on Āyurveda. It is ascribed to caraka.
Carak-pūjā	(Also called Carkh-pūjā), 'wheel worship', was a sort of penance performed by the lower order of Hindus. The man performing the penance was suspended by an iron hook thrust through the flesh of the back from one end of bamboo pole which was raised on the top of a high pole and whirled around.
Cārana	A caste of people found in Gujrat and Rajasthan and who are hereditary genealogists of the Rajputs. Genealogies are also maintained by another caste of people known as Bhāts, but the Cāraṇas consider themselves superior to the Bhāts, for they also compose poems in praise of the valour of the Rajput rulers. They are sung on the occasion of marriages, etc. The songs are composed in a dialect known as Diṅgal, which is not used for any other purpose.
Caraṇa	A vedic school; or a body of people who recite a certain *śākhā* of the veda.
Caraṇadāsa	Name of the founder of the *caraṇadasī* sect, was born in Dehara in Mewat in the year of AD 1703. At an early age of 17 he received *dikṣā* from Sukh-

	deodāsa. Now some people of this sect are found round about Delhi, Western U.P. Haryānā, and northern Rajasthan.
Carmaṇvatī	The Chambal river. It is said to have originated from the blood flowing out of the heaps of skins (*carmās*) of the cows sacrificed in a yajña by king Rantideva.
Cārudatta	Hero of the drama Mṛcchakatika written by Śudraka. He is also the hero of the play Cārudatta of Bhāsa. Cārudatta was a Brahmaṇa merchant, who became poor by excessive liberality. The heroine Vasantasenā, a courtesan loves Cārudatta and ultimately marries him.
Cārvāka	Name given to the school of philosophical materialism. The school is also known as Lokāyata. The Cārvākas deny that there is any world other than this one. The name Cārvāka is traced back to one of the great teachers of the school. It is believed that the founder of this school was Bṛhaspati. The Cārvākas deny the authority of the vedas, and are thus considered *nāstikas.*
Caryāgītā	This is a collection of songs discovered by M. Haraprasad Shastri in early twentieth century in the Royal Library of Nepal. The songs appear to be the ritual songs of the Buddhist Sahajiyā cult, and belong to the eleventh/thirteenth century AD.
Catuhsamgrahavastu	'Four persuasive actions'. These are 1. *dāna*, 2. *priyavacana*, 3. *arthakṛtya* and 4. *samānārthatā.*

Catuhśataka	Is a fundamental work of the Mādhyamika school of Buddhism. This was composed by Āryadeva during AD 250. He defends Nāgārjuna's doctrines against other Buddhist and Brahmanical systems.
Caturaṇga	Name for the four divisions of an army viz., elephant corps, cavalry, chariots and infantry.
Caturbhānī	Name of a four one-act monologue plays which were discovered and published during 1922. These four *bhāṇas* are: the Udayābhisārikā, the Padmaprābhṛtāka the *Dhūrtaviṭasamvāda* and the Pādatāḍitaka. The authorship of the first three are ascribed, on the basis of a traditional verse to Vararuci, Śudraka, and Iśvaradatta respectively. The author of pādatāḍiṭaka is mentioned as Śyāmilaka. These four are assigned to a period later than that of Bharata's Naṭyāśāstra, but earlier than the Daśarūpaka. In all the four plays, the person who fills the stage as the sole actor is a *viṭa* 'a rake'.
Caturdvāra Jātaka	This is the 439th story of Jātaka.
Caturmahārājas	Are the regents of the guardians of the four directions in Buddhist mythology. They are the same as *dikpālas*. Their names are; Dhṛtarāṣṭra (east), Virūdhaka (south), Virūpākṣa (west), and Vaiśravaṇa (north).
Cāturmāsya[1]	Name of three sacrifices: Vaiśvadevam, Varuṇapraghāsāḥ and Sākamedhāḥ, performed at the beginning of the three seasons of four months each. These are Vedic Sacrifices, and the manner of performing them are described in the Śrautasūtras.

Cāturmāsya^2	Name of a *Vrata* which lasts for four months from the 12th day of the bright fortnight of Āṣāḍhā to the 12th day of the bright fortnight of Kārtika. This is the period when Viṣṇu sleeps. Ascetics who are not supposed to stay for long at one place may if they so choose stay at one place during these four months. The Buddhist and the Jaina monks and nuns are required to stay at one place for the four months of the rainy season. This is called a *cāturmāsya.*
Caturmukha	'Four faced', an epithet of Brahmā who is generally represented as four-faced. Other gods are also shown as four-faced e.g., Ananta, Viṣṇu (sometimes), Brahmā, etc. In Mahāyāna Buddhism, Mahākāla, Mahāmāyurī, Vajratārā, etc., are fourfaced.
Caturmūrti	'Four-fold representation', an image of Viṣṇu with four faces: One human — Vasudeva, one rākṣasa — Pradyumna; one lion — Saṅkarṣaṇa; and one boar — Anirudha. Caturmūrti may also be a combined representation of four gods: Brahmā, Viṣṇu, Śiva and Surya.
Caturvarga	A collection of four things. According to the Amarakoṣa, *dharma*, *artha*, *kāma* and *mokṣa* form Caturvarga.
Caturvargacintāmaṇi	A large work of smṛti digest. Its author was Hemādri and it was composed during the thirteenth century AD. The text is exceptionally rich in smṛti citations.
Cāturvarṇya	'The four colours', are the four social classes into

	which the society was supposed to have been divided in ancient times. According to the Ṛgveda (X-90) 'His mouth became Brāhmaṇa, His hands became Rājanya, His thighs became Vaiśya and from His feet came Sūdra'.
Caturyoni	Four modes of entering the course of transmigration, viz., from a uterus; from an egg; from moisture, as fish and insects; and by transformation, a bodhisattva.
Catuskona	'Quadrangle', name of a yantra. It has two squares one inscribed in the other symbolizing heaven and earth.
Caturviṁśatipaṭṭa	'Plate with 24', name of a representation in bronze of a Tirthankara as the centrepiece of the image. Surrounded on the back-piece behind the idol, by the 23 other Tirthankars.
Catvāri-apramāṇāni	'Four immeasurable, or boundless Buddha states of mind'. These are: *maitrī*, *karuṇā*, *muditā* and *upekṣā*.
Caurapañcāśikā	A poem in 50 stanzas by Bilhaṇa. It narrates how a robber, caught while making love to a princess, was condemned to death; and as he was being led to the execution ground, gave expression in these stanzas to the love enjoyed by him with his beloved.
Cauṣat Yoginī Temple	A type of temple having 64 Yoginis as its deity. There are five temples of 64 yoginis in India. The temples are in the shape of open circular courts enclosed by a peripheral colonnade with 64 chapels each containing an image of a *yoginī.* At the centre of the

	court is the principal shrine which is occupied by the image of an aspect of Śakti. The temples were built between the ninth and twelfth centuries.
Cetiyagiri	Has been identified with Vesnagar, five kilometres north of Vidiśā in Madhya Pradesh. Others have identified it with Vidiśā itself, or with Sanchi, where there are a number of *stūpas* or *caityas*.
Chanḍah	The vedas. They are so called because the gods for the fear of death covered themselves with the mantras. This is also the name of one of the six Vedāṅgas, auxiliary works to the Vedas.
Chanḍaśāstra	'Science of metres' has been studied since the time of Piṅgala's Chandasūtra. There have been many writers on this science. Among the important works are Kṣemendra's Suvṛttatilaka, Hemachandra's Chandonūśāsana, Kedara Bhaṭṭa's Vṛttaratnākara, etc.
Chāndogya Upanisad	It is one of the oldest of the Upaniṣadas. It consists of eight of the ten chapters that form the Mantra Brāhmaṇa of the Sāmaveda. This Upaniṣad is one of the basic texts of the philosophical systems which are later known as Vedānta.
Chedasūtra	A group of religious works considered canonical by the Svetāmbara Jainas. They are Niśītha; Mahāniśītha; Vyavahāra; Ācāradaśāḥ or Daśaśrutaskandha; Bṛhatkalpa and Pañcakalpa.
Chidambaram	A place about 200 kilometres south of Madras. Here the great temple of Śiva Naṭaraja is situated. The construction of the temple spanned over several

7314

	centuries. The eastern *gopura* has an inscription of Sundara Pāṇḍya dated 1250, while the northern *gopura* was built by Kṛṣna Deva Rāya in 1520. The thousand pillared maṇḍapa was built during the seventeenth century AD, but the whole complex bears an aesthetic Unity and Uniformity. The Śiva Naṭaraja sanctuary is at the centre of the ensemble.
Chinnamastā	'Decapitated,' name of a form of Durgā in which she is represented as headless. She stands on the demon Niśumbha whom she killed in this form. She is one of the ten *mahāvidyās.*
Ciñcā māṇavikā	A Brāhmaṇa girl who calumnied the Buddha at the instigation of the *tīrthikas.* As a result she was swallowed up by the lowest hell.
Cintāmaṇi	A gem which grants all wishes. In Buddhism *cintāmaṇi* represents the *manas* or the sixth sense; it also stands for *triratna.*
Citābhumi	Baidyanath or Deoghar in Santal Parganas in Bihar. It contains the temple of Vaidyanatha one of the 12 jyotirliṅgas of Mahādeva.
Citragupta	Name of the scribe of Yama. He records the virtues and vices of men: The Kāyasthas have adopted Citragupta as their caste deity.
Citrakuṭa	An isolated hill about six kilometres from the Chitrakut railway station in the Bāndā District of Uttar Pradesh. Rāmā was advised by Bharadvāja to spend the years of his exile here.
Citrāṅgadā	Princess of Maṇipur. She was one of the wives of Arjuna and mother of Babhruvāhana.

Citraratha	An epithet of Aṅgāraparṇa, a gandharva. Arjuna defeated him in a battle but spared his life. In return he imparted to Arjuna *gandhavavidyā* called cākṣuṣī. One possessing this *vidyā* could see anything one wanted to observe in the Universe.
Citriṇī	Second of the four classes into which women are placed according to their bodily and mental qualities. A *citriṇī* woman is of medium build. Her face is pretty. Her breasts are heavy and her waist is narrow. She walks with swaying hips as an elephant in heat. She prefers a cuddle to making love. She is good in painting, in embroidery, in making clothes, etc. The other three classes of women are: *Padmini*, *Sankhini* and *Hastini*.
Citta	'Consciousness,' is an important term in Patañjalī's Yogasūtra. *Citta* is the phenomenal form of mind and is the first creation of *prakṛti*. *Citta* is differentiated into mental states, such as false knowledge, imagination, memory, etc. These states are active. It is the purpose of Yoga to restrain them.
Cola Dynasty	The first definitely historical Cola king was Karikkal during AD 100. He fought a long war with Sri Lanka, built a 150 kilometre long embankment along the Kaveri river, and transferred the capital from Uraiyur to Kāviripaddinam.
Cudākaraṇa	'Tonsure,' a samskāra rite performed in the first year or the third year of a child or at any other time according to family custom.
Cuḍāmaṇi	If a solar eclipse occurs on a Sunday or a lunar one

on Monday, such a conjunction is called a Cūḍāmaṇi (yoga). It is laid down that a *Vrata* i.e., fasting and bathing, during the eclipse, performed on a Cūḍāmaṇi yielded ten million times as much merit as a *vrata* on an eclipse on other week days.

Culavaṁsa	'The little history', the supplementary part of the Mahāvamsa, the great history of Sri Lanka.
Cullavagga	This is the second part of the Vinaya piṭaka, the first and the main part being called the Mahāvagga. Apart from the rules of a monastic life, the Cullavagga also contains in its 7th chapter the story of Devadatta and his attempt to kill Buddha.
Cunḍa	A blacksmith of Pāvā in the Malla country. The Buddha in the eightieth year of his life was passing through Pāvā. Cunḍa invited him to a meal of rice, cakes and *sūkara maddapa.* He became ill with dysentery after this meal. Buddha, however, continued his journey, and died when he was in Kuśinagara.
Cundā	Name of a Mahāyāna goddess of Tibet. She is an emanation of Vajrasattva or Vairocana. She is sometimes referred to as a female *bodhisattva* and sometimes as the 'Mother of Buddhas'.
Cyavana	Name of a sage who was the author of some Vedic hymns. In the Ṛgveda where his name is written as Cyavāna, it is said that when he had grown old and was forsaken, the Aśvins restored him to youth, and made him acceptable to his wife and maidens. The story is later elaborated in the Satapatha Brāhmaṇa and in the Mahābhārata.

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Dadhikrā	Name of a divine horse. The hymns 38 to 40 of the 4th Maṇḍala of the Ṛgveda, are addressed to Dadhikrā. These describe how the victorious steed rushes to glory and makes the foes tremble in fear.
Dadhīci	A sage, son of Atharvan, frequently mentioned in the vedas. According to the Ṛgveda (I-116, 12) Dadhīci had replaced his head with that of a horse, and taught certain sciences to the Aśvins.
Dādupanthis	A Hindu reforming sect founded by Dādu during 1544 to 1603. Dādu was born at Ahmedabad but settled down in Naraina in the Jaipur district. Dādu, like Nānak and Kabir, rejected the authority of both the Veda and the Quran, and criticized ritualism and cult of images. His sayings are collected in the form of scriptures known as the Dāduvāṇi.
Ḍāhala	The country around Jabalpur of Madhya Pradesh. During the eleventh century AD the Kālacuris ruled over this country.
Daitya	'Son or descendant of Diti', name of a member of species of demons. They warred against the gods, and interfered with sacrifices. As enemies of sacrifices they are called Kratudviṣas.

Daiva	One of the eight forms of marriage mentioned in the shastras. When a girl is gifted away to the presiding priest of a Vedic sacrifice, it is called a *daiva* marriage. This form of marriage was not recognized by the courts in British India.
Daivata Brāhmaṇa	Also called Devatādhyāya Brāhmaṇa, is a Brāhmaṇa of the Sāmadeva. It is not really a Brāhmaṇa but only a list of the deities of the various chants of this Veda.
Dākiṇī^{1}	Name of a witch attending on Kālī feeding on human flesh. She is also counted among a group of 6 *śaktis* of Tantric gods; her counterpart being Dāmeśvaranātha. In Tibet Dākiṇī is the name of a woman having supernatural powers, sometimes represented as angels, at other times as fairies or witches. She also represents a cruel form of the śakti; a Dākiṇī is also said to have been as abbess who had attained perfection (*siddhi*) and had become a deified woman. In Lamaism, a Dākiṇī is a female counterpart of a *boddhisattva.* She is also the feminine aspect of One's innate nature.
Dākiṇī^{2}	Name of a place which is situated to the northwest of Pune. It is the source of the river Bhīma and so it is called Bhīmaśaṅkara. The shrine of Bhīmaśaṅkara here is one of the 12 *jyotirliṅgas* of Mahādeva.
Dakṣa^{1}	'Able', 'competent'. This is a name which has been given to different persons in different periods. Dakṣa has been referred as one of the six Ādityas in the Ṛgveda. In the Mahābhārata, it has been described that Dakṣa was born from the right thumb of Brahmā, and his wife was born from the left

thumb. According to the Viṣṇu Purāṇa, Dakṣa was one of the sons of Brahmā and his wife was Prasūti. They had 24 daughters, among which the first 13 were married to Dharma, and the rest were married to various other gods.

Dakṣa^2	Name of an ancient writer on Dharmaśāstras. The existing work known as the Dakṣa smṛti has seen Chapters and 220 verses.
Dakṣajā	'Born of Dakṣa', epithet of Pārvatī, especially in her aspect as Satī.
Dākṣāyaṇī	Name of Aditi as daughter of Dakṣa. It is also the patronymic of other daughter, of Dakṣa such as Śatī, the *nakṣatras*, etc.
Dakṣiṇā	A fee or present given to the officiating priest in a *yajña*. Dakṣiṇā has been personified since the vedic times. For instance in the Ṛgveda Dakṣiṇā has been mentioned as a goddess. Dakṣiṇā or fee was also paid by a pupil to his *guru* after the completion of his education, but the amount was not fixed.
Dakṣinacārī	Follower of the right-hand form of Śākta worship. Dakṣiṇācāra is the more moderate form of Tāntrism, in contrast to the more extreme form named *vāmācāra* 'left-hand practice'.
Dakṣiṇāgni	'The southern fire', One of the three sacred fires.
Dakṣiṇāmūrti	'South representation', a class of images of Śiva where he is depicted as a teacher of *yoga*, music and other sciences. It is said that the images are so called

	because Śiva was facing south when he was teaching these sciences.
Dakṣiṇāpatha	Also called Dākṣiṇātya is Deccan. The south of the river Narmadā is generally known as Dakṣiṇāpatha. The Purāṇas, however, divide India into seven regions, of which Dakṣiṇāpatha is one.
Dakṣiṇasindhu	The river Kālisindh, a tributary of the Chambal. It is the same as the river *Sindhu* mentioned in the Meghadūta (I-30).
Dakṣiṇāyana	'Southward course', a term used in dating, signifying the southward movement of the sun from summer solstice. Hence, it returns to the period from about June 22 to December 23.
Dākṣiputra	'Son of Dākṣi', an epithet of Pāṇini.
Daladā	'Buddha's tooth'. The Buddha's left canine tooth was brought to Sri Lanka at the time of king Sirimeghavāhana (AD 301-28). It is believed to be the only portion of him that remains, and is kept in a reliquary in the temple of the tooth at Kandy. The Portuguese assert that it was destroyed in 1560, but the Ceylonese affirm that it was only a fake which was spoiled and that the real tooth at this time was concealed in a village. The relic is still worshipped at Kandy with great reverence by all Buddhists. Beside *daladā* it is also called *dantadhātu*.
Ḍamaru	It is a small drum, shaped like an hour glass. It is carried by Śiva in his Naṭarāja manifestation. It is also used as a cult symbol in Lamaism where it is made of two human skulls.

Damayantī	Daughter of Bhīma, king of Vidarbha. In her *Svayaṁvara*, she selected king Nala as her husband in preference to Kali and other gods. Kali cursed the two in anger with the result that Nala lost everything in gambling. Damayantī accompanied Nala in exile, but lost him in the forest. She went and stayed at first with her mother's sister, and later with her parents. With the help of spies she located Nala, and then declared that she would have a *Svayaṁvara* again. This brought Nala to Vidarbha when the two were united.
Dambhodbhava	Name of a king cited as an example of an arrogant person. He thought that nobody could fight with him. He would pester the Brāhmaṇas to show him a person who would dare to fight with him. At last in disgust, the Brāhmaṇas told him to go and fight with Nara and Nārāyaṇa. Dambhodbhava went there with his army and challenged them for a fight, when both of them were practising austerities on a mountain. Nara threw a handful of grass and destroyed all the army of Dambhodbhava and brought him to his knees.
Dāmodara[1]	'Having a rope round the waist'. Epithet given to Kṛṣṇa because his foster mother tied him up with a rope, when he was a child. It is also the name of an aspect of Viṣṇu.
Dāmodara[2]	He was a connoisseur of music in the Mughal Court in the seventeenth century AD. A well-known work on music i.e., the Saṅgita Darpaṇa is ascribed to him.

Dāmodara Gupta	Author of the Kuṭṭanīmata, wherein an old prostitute describes to a young one the methods of fleecing rich young men. He is mentioned by Kalhaṅa as a poet and minister of the King Jayāpīḍa of Kashmir (during AD 779-813).
Dānakelikaumudī	A one act play by Rūpa Gosvāmī.
Dānasāgara	A smṛti work by Ballālasen who composed it during the eleventh century AD. It describes the various types of gifts to be given to the Brāhmaṇas, and the proper occasion, time and place for giving such gifts. It also describes the merits which accrue from giving such gifts.
Dānastuti	Some hymns of the Ṛgveda are termed *dānastuti.* Dāna means gift so the term would ordinarily mean 'in praise of gifts'. However, they also include the praise of the king performing the *yajña*, or of the god presiding over the *yajña*. There are nearly forty *dānastutis* in the Ṛgveda.
Dānava	'Descendant of Danu (by Kāśyapa)'. Dānavas are a class of demons.
Daṇḍa^{1}	'Staff or rod', used in the sense of rod of death or punishment, and as such held by Yama, who is also called Daṇḍadhara. Daṇḍa also signifies royal power (*rājadaṇḍa*). In Lamaism the *daṇḍa* is surmounted by a Vajra or a skeleton.
Daṇḍa^{2}	Unit of time equal to 24 minutes. According to the Brahmavaivarta Purāṇa that a vessel which can contain 60 palas of water, and has a hole in the bottom

	will sink in water in one daṇḍa. Thus *daṇḍa* and *ghaṭikā* are same.
Daṇḍabhukti	Corresponds roughly with the present Minapur district of West Bengal and a part of the Balasore district of Orissa. Purṣottamadeva in his Trikāṇḍaśesa Kośa mentions that during his time the mentioned region was called *daṇḍabhukti.*
Daṇḍaka	Name of the forest where Rama, Lakṣmaṇa and Sita spent the greater part of the 14 years *vanavāsa.* Since Rama entered this forest shortly after leaving Citrakuṭa, it may be suggested that the said forest was near the Vindhya. According to the Rāmāyaṇa this region was also called Janasthāna. The area round about Nasik on the Godāvarī river is traditionally known as Janasthāna. Thus it is possible that Daṇḍaka was located there.
Daṇḍāpupanyāya	The maxim of the stick and the cake. If one says that a mouse has eaten the stick, it means that the mouse has also eaten the cake which was stuck on it. This is used in a reasoning to illustrate a self-evident truth.
Daṇḍī	An ascetic who carries a stick in his hand is called *daṇḍī.* According to Manu (VI 37-58) a Brāhmaṇa after having children, and after fulfilling the duties of the domestic life should become an ascetic and should carry a *daṇḍa* and a water pot. Later, the term specially applied to ascetics who belonged to the order of Śaṅkarācārya.
Daṇḍin	Name of an earliest writer on poetics of the seventh

	century AD. His work the Kāvyādarśa is connected with figures of speech. Besides, he is credited with the Daśakumāracarita and the Avantisundarīkathā.
Danta	'Tooth, fang, an elephant's tusk'. Danta refers both to protruding teeth and a tooth or tusk carried in one hand. Especially characteristic of Gaṇeśa, who carries one of his own tusks in one hand. There are many legends about the incident in which he lost his tusk; according to one, it was lost in fight with Paraśurāma.
Dantadhātuvamśa	(Or the Dāṭhāvamsa), is an epic in five cantos written by Dhammakitti. Originally the work was in Sinhalese, but was later rendered into *Māgadhi.* It relates the history of the tooth-relic of Buddha. According to this work the left canine tooth of the Buddha was brought and enshrined by Brahmadatta, and was kept and worshipped in a temple at Dantapura for many generations.
Dantapura	Name of the ancient capital of Kaliṅga.
Dantavakra	A king of Karūṣa. He had challenged Kṛṣṇa to a battle when the latter had killed Śiśupāla. Kṛṣṇa killed him in the ensuing battle.
Dantidurga	He was the founder of the Rāṣṭrakūṭa dynasty of the Deccan in the eighth century. He overthrew the Cālukya dynasty of Vātāpī. The Rāṣṭrakūṭas then ruled over the Deccan from AD 753 to 973.
Danu	She was the daughter of Dakṣa and married to Kaśyapa. Her sons were called *dānavas.*
Dara	'Rattle', a fakir's 'alarm-wand', consisting of a metal-

	lic staff with many rings attached to it, and intended to be shaken.
Darbha	Name of a kind of grass (Saccharum cylindricus lambk), often confused with the Kuśa-grass. It is the most sacred of the grasses, and it is said to have been formed of the hair of Viṣṇu. Darva or Kuśa is frequently attached to the flagstaff at festivals in most temples of South India.
Darbhapuṣpa Jātaka	This is the 400th story of the Jātaka.
Dardura	Name of a mountain in the south of India. Kālidāsa mentions this mountain along with the Malaya mountain.
Darpaṇa	'Mirror', name of an object especially belonging to women and therefore carried by goddesses, e.g. Ambikā, Caṇḍā, Lalitā, Lāsyā, Maṅgalā and others; it is further characteristic of the female aspect in composed and syncretistic representations such as Ardhanārīśvara, Hariraha, Mahādeva, Sadāśiva, rarely of male gods, as Kālacakra, Vajrānaṅga. Darpaṇa as a cult symbol is used in services in the following way: the reflection of an icon in a mirror is moistened with water, and the image is thereby considered, in a sense, to be bathed.
Daśabala	'Possessor of ten powers', an epithet of a *buddha*, for he possesses ten powers.
Daśabhūmika	A Mahāyāna text on the doctrine of the 'ten stages'. This work describes how Bodhisattva Vajragarbha explains to a vast assembly of gods, boddhisattvas,

	and buddhas the ten stages through which a bodhisattva passes to become a buddha. The work exists in two Chinese translations, one by Dharmarakṣa (AD 297), and the other by Kumārajjva (AD 406).
Daśaharā	Name of a festival held in the month of Āśvina. It is the tenth day of the bright fortnight of that month. In Bengal, Assam and Orissa this day is celebrated as the Vijayā Daśamī, and the clay image of Durgā which had been worshipped on the previous four days is immersed in a river or a tank on this day. In northern India it is celebrated as the day on which Rāma was victorious over Rāvaṇa.
Daśakumāra Carita	'Tales of ten princes'. This is a prose work of Daṇḍin; but its style is so studied and elaborate that it is classed as a *kāvya* or poetic composition.
Daśamahāvidyā	Name of a group of ten personifications of Śakti as the female energy of Śiva. According to a popular story, Sati the wife of Śiva took these ten terrifying forms to frighten Śiva when he would not allow her to visit the *yajña* being performed by Dakṣa. According to the Bṛhaddharma Purāṇa (II, 6.12), the ten Mahāvidyās came out of the eyes of Śati at this time. The names of the ten are: Kāli, Tārā, Mahāvidyā, Ṣoḍaśī, Bhubaneśvarī, Bhairavī, Chinnamastā, Sundarī, Bagalāmukhī and Dhūmāvatī.
Daśapurnamāsa	'New and full moon month', name given to minor festivals held at the new and full moon.
Daśaratha	A prince of the Solar race, and king of Ayodhyā. He

	was the son of Aja, and grandson of Raghu. He was childless and performed the Aśvamedha as a result of which four sons were born to his three queens. His chief queen Kauśalyā bore Rama, Kaikeyī gave birth to Bharata, and Sumitrā bore Lakṣmaṇa and Śatrughna.
Daśāśvamedha	A place on the river bank at Vārāṇasī, where Śiva is said to have performed the Aśvamedha ten times; a place on the bank of the river Vaitaraṇi is also called Daśāsvamedha (ghāṭa) where Jajāti Keśari performed the *yajña.*
Daśavaikālika	Name of the third Mūlasūtra of the Jainas. It is said to have been composed by one Śayyambhava, in order to instruct his son who he knew would die within six months. The *sūtra* mainly consists of sayings and rules pertaining to monastic life.
Daśāvatāra	'Ten avatāras', i.e., the usually recognized reincarnations of Viṣṇu. These are: Matsya, Kūrma, Varāha, Narasimha, Vāmana, Paraśurāma, Rāma, Kṛṣṇa, either Buddha or Balarāma and Kalkin. Of these the avatāras Nos. 3, 4, 5, 7 and 8 are represented for worship in the temples, the others generally not being worshipped as chief deities.
Daśāvatāra carita	Name of a poem by Kṣemendra, written in AD 1066, in which he gives an interesting account of the ten incarnations. It is more or less, an abstract of the Purāṇic stories.
Dattaka	Name of a boy who, being given by his parents, is adopted by a person as a son. The law of adoption has been codified in the Hindu Adoptions and Main-

	tenance Act, 1956. Before this the courts of India were guided by the Dattaka Mīmānsā and the Dattaka Candrikā, written by Nanda Paṇḍita (AD 1600) and Devaṇṇabhaṭṭa (AD 1150) respectively.
Dattātreya	'Son of Atri', son of Atri and Anasūyā, a Brāhmaṇa saint sometimes regarded as an incarnation of Viṣṇu.
Dāyabhāga	'Division of estate'. It is the name of a dissertation on the law of inheritance. and partition by Jimutavāhana (AD 1100). It is not a commentary on any particular code, but purports to be a digest of all codes. Jimutavāhana's views as expounded in the Dāyabhāga was acceptable as binding authority in Bengal until 1956. The rest of India was covered by the Mitākṣarā.
Dayananda Sarasvatī	Founder of the Ārya Samāj, was born in 1824 at Kathiawar in a well-to-do Brahmin family. It is said that he lost faith in idol worship at the age of 14, when he saw a rat climbing over the image of Śiva. He left home at the age of 21 and became an ascetic. He took the name of Dayananda and in 1860, he started studing the vedas under Swami Virajānanda at Mathura. A few years after he became a preacher and propagated the religion of the vedas. He founded the Ārya Samaja in Bombay during 1875. His main treatise is the Satyārtha Prakasha. He died in 1883.
Dāyatattva	A commentary by Raghunandana on the Dāyabhāga.
Deogarh	Name of a place which is about 30 kilometres from

	Lalitpur in the Jhansi district of Uttar Pradesh. The place is known for a surviving Gupta period temple.
Deśināmamālā	'Garland of Deśi words', name of a work written by Hemacandra during the twelfth century AD.
Devadāsī	'Maidservant of the temple'. The *devadāsī* served a god, being a member of his household, and contributing to the treasury of the temple by her earnings. At present this system is a living system at the Jagannath Temple at Puri, Orissa. Here the *devadāsīs* carried on their profession hereditarily. In other cases parents dedicated their daughters to the temples, and thereby earned religious merit. For instance, the eldest daughter of every family of the weaver caste in Teri Kallikundram in the Chingleput district of Tamil Nadu was dedicated, as a rule, to a Temple.
Devadatta[1]	The name of the conch-shell of Arjuna. It originally belonged to Varuṇa. He had hidden it in the Vindusarovara. Maya, the *dānava*, brought it from there and gave it to Arjuna.
Devadatta[2]	A name which frequently occurs in the Buddhist legends. Some say that he was a son of Suddhodana's brother's son, i.e., he was a cousin of the Buddha. Others say that he was the Buddha's maternal uncle's son and brother of Yaśodharā, wife of Buddha.
Devadharma Jātaka	This is the sixth story of the Jātaka.
Devagiri	Name of a hill situated between Ujjain and Daśapura

	(Meghadutta I, 42). Another and better known Devagiri is modern Daulatabad in Maharashtra. This was founded by Bhillama, the powerful Yādava king of Deccan in the last quarter of the twelfth century AD.
Devakī	Name of the wife of Vasudeva and mother of Kṛṣṇa.
Devaloka	Region of gods. Indra is the King of Devaloka. Rāvaṇa had once attacked Devaloka, and with the help of his son Indrajit conquered Indra. In Buddhism, Devaloka comprises six of the eleven divisions of Kāmaloka.
Devāṇandā	According to the Kalpasūtra (II, 22-28) she was a Brahmin woman in whose womb Mahāvira was first conceived. Under orders of Śakra, Hariṇegamesi, the divine commander of troops, removed Mahāvira's embryo to the womb of the Kṣatriyāṇī Triśalā who thus became Mahāvīra's mother. After forty-three years Devāṇandā came on a pilgrimage to Mahāvīra. As soon as she saw him, milk began to flow from her breast, her eyes filled with tears. Gautama, the monk asked Mahāvīra the reason of this and Mahāvīra said, 'The Brahmin woman Devāṇandī is my mother. That is why she gazes at me with tender love, the cause of which is that I first originated in her' (The Bhagavati-Viyāhapannatti, IX-33).
Devanandī	Also known as Pujyapāda was a Jain scholar from South India. He is the author of the Jainendra Vyākaraṇa. He was a scholar of the fifth century AD.

Devapāla	(AD 810-850), was a king of the Pāla dynasty of Bengal.
Devarāya II	(AD 1425-46), was the sixth king of the first dynasty of Vijayanagara. During his time the kingdom was extended from the river Krishna in the north, to Kerala in the south.
Devarṣi	A devarṣi is a saint of the celestial class, who dwell in the region of the gods. Narada was the most important *devarṣi*. Some other sages who have attained perfection upon earth are also included in this class. They are: Atri, Marīci, Pulastya, Pulaha, Kratu, Bhṛgu, Vaśiṣṭha and Pracetā.
Devayāna	'The way of the gods', the way followed after death by those who cultivate faith and asceticism. The way leads finally to Brahman, and there is no turning back from there. The other way is the way of the fathers (*pitṛyāna*). This is followed after death by those who have performed charitable deeds, and constructed such public works as drinking water wells, tanks and gardens. After death they pass through regions of ever increasing light until they reach the moon. They return back from the moon after enjoining the remnants of their good deeds, and are born again on the earth.
Devayānī	Name of the daughter of Sukra, priest of the Daityas. She fell in love with her father's pupil Kaca, son of Bṛhaspati, but he rejected her advances. She cursed him, and in return he cursed her, that she, a Brahmin's daughter should marry a kṣatriya and she married king Yayāti, a kṣatriya.

Devī	'The goddess'. The name is ordinarily used for the wife of Śiva, or for the *Śakti* of Śiva. But a worshipper of Devī is not necessarily conscious of the connection between Devī and Śiva.
Devī Bhāgavata Purāṇa	Name of a minor Purāṇa. It is devoted to the worship of Śakti. The work is divided into 12 chapters containing 18,000 verses.
Devicandra Gupta	A fragmentary play discovered in early 1920s. It is attributed to Viśākhadatta. According to it, Samudragupta was succeeded by his weak elder son Rāmagupta. Rāmagupta had consented to surrender his wife Dhruvadevī to a Saka tyrant. The honour of the queen was saved by his younger brother Candragupta who killed the Sāka, replaced his brother on the throne and married Dhruvadevī.
Dhammacakkappavattana Sutta	Traditionally this is the first sermon of the Buddha. It was delivered at Ṛṣipatana near Vāraṇāsī, on the full-moon day in the month of Āṣāḍha. It contains the fundamental teachings of Buddhism viz., the necessity of avoiding the two extremes of sensual indulgence and fanatical asceticism; the four Noble truths and the Noble eightfold path.
Dhammapada	It is the most popular religious work of the Buddhists. It contains 423 verses in 26 chapters, and is a collection of maxims on Buddhist ethics.
Dhammapāla	Name of an important Buddhist writer, who is said to have written commentaries on all the works left untouched.

Dhammasangaṇi	'Compendium of the Dhammas' is the first book of the Abhidhmmapiṭaka. It deals with the classification and definition of the Dhammas, i.e., the psychical conditions and phenomena. The work presupposes a knowledge of the Dhamma, and claims only to be a manual for the study and use of advanced monks.
Dhana Nanda	He was the last of the Nanda Kings of Magadha, at the time when Alexander the great invaded India.
Dhanañjaya^{1}	An epithet of Arjuna. He was called by this name because he had conquerred the wealth of all lands.
Dhanañjaya^{2}	Name of the author of the Daśarupa, a well-known work on dramaturgy. Dhanañjaya who practically re-edited Bharatanāṭyaśastra is taken as an authority by later writers on the subject. Dhanika his commentator was his brother. Both of them lived in the court of king Muñja of Mālava in the tenth century.
Dhaṅga	(AD 950-99), was the greatest ruler of the Candella dynasty in Central India. He is the builder of some of the temples of Khajuraho.
Dhanika	Was a minister of Utpaladeva (Muñja) of Mālava in the tenth century AD. He was the author of the *Avaloka*, a well-known commentary of Dhanañjaya's Daśarūpa. Some think that he was identical with Dhanañjaya.
Dhaniṣṭhā	'Wealthy or most famous', is the name of a *nakṣtra*. The stars comprising this *nakṣtra* are alpha, beta, delta, and gamma *Delphini*.

Dhanurāsana	'Bow-sitting', name of a posture in Haṭhayoga. One lies on the belly, and raises the head and feet to form a bow.
Dhanurveda	'Science of archery', 'military science', There is no book called the Dhanurveda in existence. The subject is, however dealt with in some detail in the Agnipurāṇa and in the Viṣṇudharmottara Purāṇa.
Dhanvantari	Name of a deity to whom oblations were offered in the northeast quarter. Dhanvantari is also the name of a physician of the gods. He emerged from the 'churning of the ocean' bearing in his hands a cup of *amṛta*, the elixir of immortality. He was one of the first-expounders of medical science.
Dhārā	Modern Dhār, is about 50 kilometres west-southwest of Indore. It was the capital of the Paramāra dynasty, during the ninth century AD to the early fourteenth century AD.
Dhāraṇi	In Mahāyāna Buddhism, a protective magic formula containing meaningless conglomeration of syllables, occasionally containing one or two intelligible words. The *dhāraṇis* are taught for the protection and shelter of teachers. Dhāraṇis are also a group of Mahāyāna goddesses twelve in number. They have mystical or magical powers.
Dharaṇi Gītā	'Song of Earth', Verses 128 to 136 of Chapter XXIV Book IV of the Viṣṇupurāṇa are called Dharaṇi Gītā. These verses were recited by the Earth.

Dharma	The god of law and justice, also a name of Yama, the god of death.
Dharmabindu	A manual of practical morals and asceticism by the Svetāmbara Jaina author Haribhadra. Haribhadra had composed this during the ninth century AD. It is in sections: the first treats of the duties of a layman, the second of the duties of the monks, and the third of the bliss of the saint in *nirvāṇa.*
Dharmacakra-mudrā	'Gesture of setting in motion the Wheel of the Law'. Name of a handpose alluding to the Buddha's first sermon at Sarnath in the Ṛṣipatana Park. In this pose the right hand is held before the chest with the tips of the thumb and index finger joined to touch one of the fingers of the left hand, which is turned palm inwards.
Dharmadhvaja Jātaka	This is the 220th story of the Jātaka.
Dharmagupta[1]	Founder of the Dharmagupta sect, a branch of the Mahīśāsaka school of Buddhism. He might be assigned to third century BC.
Dharmagupta[2]	Was a native of Lāṭa in western India. He was educated at Kanauj, and lived for sometime in the Ṭakka and Kāpiśī countries. He then went to China by the Central Asian route, and reached Ch'angngan in AD 590. He translated there ten Buddhist texts into Chinese. He died in the year of AD 619.
Dharmaguptaka	A Buddhist sect which branched out of the Mahīśāsaka school near about 100 BC. This sect claims its origin to Maudgalyāyana, one of the first disciples of Buddha.

Dharma Jātaka	This is the 457th story of the Jātaka.
Dharmakīrti	Name of an important Buddhist logician of the seventh century. He is credited with the Nyāyabindu and the Pramāṇavārttika.
Dharmanātha	Was the 15th Tirthaṅkara of the Jainas. His symbol is Vajra. His *yakṣa* and *yakṣiṇī* are Kinnara and Kandarpā or Mānasī.
Dharmapāla[1]	Was a Buddhist scholar of AD 500. He belonged to the school of Vasubandhu. His most important work is a commentary on the Vijñaptimātratā siddhi.
Dharmapāla[2]	Was the second king of the Pāla dynasty of Bengal during AD 770 to AD 810. His capital was at Pāṭliputra.
Dharmarāja	'Law-king'. An epithet of Yama as the judge of dead. Also an epithet of the first Pāṇḍava i.e., Yudhiṣṭhira.
Dharmāraṇya	Name of a place which is situated about seven kilometres from Bodhagayā in Bihar.
Dharmasaṁgraha	A short and useful glossary of Buddhist technical terms. It is attributed to the name Nāgārjuna.
Dharmaśarmābhyudaya	Name of the story of Dharmanātha, the 15th Jaina Tirthaṅkara. Haricandra had composed this during the tenth century AD.
Dharmaśāstra	(third century BC to fifth century AD). This is a comprehensive term for all literature which lays down the domestic and social duties and rights, as well as the civil and criminal laws of all the people.

Dharmasāvarṇi	He is the 11th of the 14 Manus, or progenitors of mankind.
Dharmasindhusāra	(Also known as the Dharmādhisāra), is a large work by Kāśīnātha Upāḍhyāya. This was compiled in 1792 and is considered an authority on rituals and religious matters in Deccan.
Dharmāśoka	The name given to Aśoka after his conversion to Buddhism.
Dharmasūtra	A part of the sixth *Vedāṇga* known as Kalpa. Dharma sūtras deal with social and religious duties of man. They are thus the precursors of the metrical Dharmaśāstras of the later days.
Dhauli	(Also known as Dhavalagiri), is the name of a small hill near Bhubaneswar. There are some Aśokan edicts carved on a rock. There is a beautiful Baudha Temple on the top of the hill.
Dhavalapuri	The ancient name of the modern Dholpur in Rajasthan. It was the capital of Caṇḍamahāsena, a member of a branch of the Cāhamāna family, in AD 842.
Dhenuka	Was the name of a demon who had the shape of an ass. He used to stay near a palmyra grove in Vṛndāban, and would not allow anybody to come near it. Balarāma, on the request of his friends, killed the demon.
Dhenu-mudrā	Cow-handpose'. In this mudrā the fingers are put together in such a way as to imitate the udder of a cow. It is one of the *pañcamudrās* to be made when presenting an offering to an image.

Dhṛṣṭadyumna	Name of the brother of Draupadī and the commander-in-chief of the Pāṇḍava armies in the battle of Mahābhārata. He killed Droṇa, and was killed by Droṇa's son Aśvatthāman in the night after the 18 days of battle was over.
Dhṛtarāṣṭra	Name of the father of Kauravas. He was born blind and assumed the throne after Pāṇḍu's death.
Dhrupada	A mode of singing in classical northern Indian music. It is the oldest among the three current modes: Dhrupada, Kheyal and Ṭappā. It is first said to have been introduced by Raja Mansingh of Gwalior in sixteenth century AD.
Dhruva	'Immovable', the pole-star. According to the Viṣṇupurāṇa, Dhruva was the son of king Uttānapāda by his wife Sunitī or Sunṛtā. In ancient Indian society a bridegroom was showing the star Dhruva along with Arundhati to his newly wed wife as example of steadfastness.
Dhūmakāri Jātaka	This is 413th strong of the Jātaka.
Dhūmāvatī	'Smoky', name of one of the *Mahāvidyās* which are a class of personifications of the Śakti or female energy of Śiva. She is a personification of *Dāruṇarātrī.*
Dhūrjaṭi	An epithet of Śiva. The meaning of the word is given in various ways: loaded with matted hair; one who bears the burden of the three worlds; one whose matted locks are dark red.
Dhvanyāloka	(Also called *Kāvyāloka* or *sahṛdayāloka*). The the-

	ory that the soul of a poetic composition was *dhvani* was given an authoritative shape for the first time in this work. It is attributed to Ānandavardhana, who flourished during the tenth century AD.
Dhvanyāloka Locana	Name of a commentary on the Dhvanyāloka by Abhinavagupta.
Dhyāna	Meditation, especially profound and abstract religious meditation. In Buddhism *dhyāna* is a technical term for progression through certain mental states.
Dhyānamūdra	'Meditation handpose; gesture of meditation expressed while in *dhyāna-āsana* hands in the lap, one over the other, palms upward, thumbs touching.
Digambara	'Sky-clad'. One of the two main sects of Jainism. The other is Śvetambra. There is little in the way of doctrinal difference between the two sects, but the Digambaras tend to be more conservative of the two. Thus they prescribe that their monks remain nude.
Dīghanikāya	'Collection of long sermons'. The collection exists in Pāli. The Mahāyānist collection which was in Sanskrit and now exists only in Chinese was called *dīrghāgana.* This work consists of a collection of discourses.
Dikpāla	'Regent or guardian of a quarter of the sky'. In Hindu and Jaina mythology the number of dikpālas is usually said to be eight. They are Kubera, Īśāna or Candra, Indra, Agni, Yama, Vāyu, Sūrya and Varuṇa. The *dikpālas* are often identified with *lokapālas*, the eight guardian deities of the world.

Dikṣā ‘Initiation’. In the vedic system *Dikṣa* was a ceremony performed at the start of a training or at the time of a yajña or any other religious ceremony. Thus *Dīkṣānta* would mean graduation.

Now-adays *dīkṣā* means getting a mantra from a guru and becoming his disciple. Among the Tantrikas it means initiation by a *guru* into esoteric mysteries.

Dilīpa Name of a king of solar-race and ancestor of Rāma. According to the Rāmāyana he was the father of Bhāgiratha who brought Gaṅgā to the earth. Kālidasa in his Raghuvamśa makes him the father of Raghu who was the great-grandfather of Rāma.

Dilwāra Temples The Jaina Temples in Abu are called Dilwāra temples.

Diṅnāga Name of a Buddhist scholar of fifth century AD came of a Brāhmaṇa family of Kāñci. He was a disciple of Vasubandhu. Diṅnāga is considered the founder of the medieval school of logic; and his most important work on logic is the *Pramāṇasamuccaya.*

Dipāvalī ‘Row of lights’, a festival celebrated in Assam, Bengal and Orissa on the New-moon of the month of Kārtika, along with the worship of Kālī. Elsewhere in northern India it is celebrated on the Balipratipada. It is said that by lighting lamps on the day of Bali’s domination, Laksmī becomes stable.

Diti Name of the daughter of Dakṣa and mother of the Daityas.

Divyāvadāna	'Divine Avadāna', a work of the *avadāna* class, containing 38 legends. Its date is uncertain, but it cannot be earlier than the first century AD, and may be as late as fourth century AD.
Drāksārāma	Is in the Godāvarī delta in Andhra Pradesh. The famous shrine of Bhīmeśvara is situated here. The deity is named after the Eastern Cālukya king Bhīma.
Draupadī	Name of the daughter of Drupada, king of Pañcāla, and wife of the five Pāṇḍavas. She is the heroine of the Mahābhārata.
Droṇa	Name of the son of Bharadvāja. He was a Brāhmaṇa and teacher of military art both to Kaurava and Pāṇḍava princes. In the battle of the Mahābhārata he sided with the Kauravas.
Dṛṣadvatī	'Stony', name of a river mentioned in the Ṛgveda. It is generally identified with the Ghaggar river.
Dundubhi	A daitya who was killed by Vālin.
Durbala-Kāṣṭha Jātaka	This is the 105th story of the Jātaka. It is connected with a *bhikṣu* who had all the time a fear of death.
Durgā	'Inaccessible', name of an aspect of the Śakti of Śiva. She was so-called because she killed an *asura* named Durgāma.
Durgācārya	Name of a commentator on the Nirukta of Yāska. He is believed to have belonged to thirteenth century AD.
Durgāṣtamī	The eighth day of the bright fortnight of each month is called Durgāṣṭamī.

Durmedhā Jātaka	This is the 50th story of the Jātaka.
Durvāsas	'Ill clothed', name of a sage the son of Atri and Anasūyā. He was noted for his irascible temper, and many fell under his curse.
Duryodhana	'Hard to conquer', the eldest of the hundred sons of king Dhṛtarāṣṭra , and the leader of the Kaurava princes in the battle of the Mahābhārata.
Duṣyanta	Name of a king of Lunar-race. While out on a hunt he saw Śakuntala and fell in love with her and married her in the *gāndharva* style. Later, when he came back to the capital he forgot all about her and refused to recognize her when she came to the court with the child that had been born to her. The gods then intervened, and Duṣyanta accepted her as his wife. In the dramā the Abhijñānaśakuntalam, Kālidāsa provides a saving grace to Duṣyanta by introducing the story of a ring, due to the loss of which the king Duṣyanta forgets Śakuntalā because of a curse by Durvāsas.
Dūta-ghaṭotkaca	Name of an one act play ascribed to Bhāsa.
Dūta Jātaka	This is the 260th story of the Jātaka.
Dūta-Kāvya	'Messenger poem', a form of literature in which a flying object such as a swan, cloud, or a wind is requested to carry a message from a love to a beloved. The most famous poem of this type is the Meghadūta of Kālidasa.
Dvaipāyana	

'Of island', an epithet of Vyāsa. He was so called because he was born on an island.

Vyāsa was the son of Satyavatī, daughter of a fisherman, by Parāśara, a sage. Satyavatī had given birth to Vyāsa on an island in the Yamunā river. Since Vyāsa was of dark complexion, he is also called Kṛṣṇadvaipāyana.

Dvaita 'Dual', the dualist school of Vedanta. Its chief exponent was Madhva during thirteenth century. It is strongly contrasted with the doctrine of Śaṅkara whose non-dualism, i.e., non difference between the self and Brahman, made bhakti or devotionalism ultimately meaningless. Thus dualism of some form was necessary to provide a philosophical basis to the *bhakti* religion. In the *dvaita* doctrine of Madhva, God, selves and inanimate nature are three eternal orders. God is the efficient cause of the Universe, but not the material cause, for God could not have created the world by splitting himself, nor in any other way, since that militates against the doctrine that God is unalterable. God is self-dependent, whilst the other two orders are dependent on others. They are subject to change and control by God, who brings about periodic recreation of the world. As their final destiny, some souls end up in varying grades of communion with Viṣṇu; Others undergo various forms of purgatory; others again are destined to everlasting damnation. This concept of everlasting damnation is unique among Indian schools.

Dvaitavana	Deoband, in the Saharanpur district of the Uttar Pradesh.
Dvāpara	'That side of a die which is marked with two spots' or 'the age with the number two'. Name of the third of the four *yugas* of the world.
Dvārakā	Also known as Dvārikā, Dvārāvatī is situated in Okhāmaṇḍal in Saurāṣṭra, to the extreme western promontory. Kṛṣṇa left Mathurā when it was surrounded by enemies on all sides and built the fort of Dvārakā within the Sea. After Kṛṣṇa's death the fort was submerged by the sea.
Dvija	'Twice born' is a term applied to the three upper Varṇas or social classes of Brāhmaṇas, Kṣatriyas and Vaisyas. They undergo an initiation ceremony called the Upanayana, when a sacred thread is put across the shoulder. The ceremony is supposed to symbolize a second birth. A person is allowed to study or listen to the vedas after this ceremony.
Dvīrupakośa	A collection of words spelt in two different ways. It is a short work in 75 stanzas. It is attributed to Puruṣottamadeva.
Dvitīya-Rājataraṅgiṇī,	'Second Rājataraṅgiṇī ' is a continuation of the Rājataraṅgiṇī of Kalhaṇa. Its author Jonaraja planned to bring the history down to the time of his patron Sultan Zain-ul Abidin, but could not complete it due to his death in 1459.

E

Eastern Gaṅga	Name of a dynasty founded by Rājarāja I in the middle of eleventh century in Kaliṅga to the north of the delta of the Godāvarī. The Eastern Gaṅgas were great patrons of art and architecture. Anantavarman Coḍagaṅga, the second ruler of the dynasty built the present temple of Lord Jagannatha at Puri in Orissa.
Ekacakra	Name of an ancient place of Orissa, mentioned by Puruṣottamadeva in his Trikāṇḍaśesa.
Ekacakrā	Name of a place mentioned in the Mahābhārata, where the Pāṇḍavas stayed for sometime after escaping from Duryodhana's attempt to burn them to death.
Ekadaṇḍī	'Carrying a single stick'. This name seems to be applied to both a Vaiṣṇavite mendicant; and in south India, to a saivite ascetic as opposed to a tridaṇḍin. The prototype of the saivite *ekadaṇḍī* may be Śiva in his form as Bhikṣāṭanamūrti.
Ekadanta	'One-toothed', epithet of Gaṇeśa, who had lost one of his teeth. According to the Śivapurāṇa, the left tooth of Gaṇapati is missing because the elephant whose head replaced his original head cut off by

	Śiva, did not have it. The *Brahmāṇḍapurāṇa* suggests that he lost the tooth when Parasurāma struck it with his axe.
Ekādaśarudra	'The group of Eleven Rudras'. Rudra is mainly Śiva, but when one talks of the Eleven Rudras, the minor deities or *gaṇadevatās* are meant. They are attendants on Śiva. There are several lists of this group, e.g., Mahādeva, Śiva, Śaṅkara, Nīlalohita, Īśāna, Vijaya, Bhīma, Devadeva, Bhavodbhava, Rudra and Kapālisa, or Aja, Ekapāda, Ahirbudhnya, Virūpākṣa, Revata, Hara, Bahurūpa, Tryambaka, Sureśvara, Jayanta and Aparājita; or Tatpuruṣa, Aghora, Īśāna, Vāmadeva, Sadyojāta, Mṛtyuñjaya, Kiraṇākṣa, Bahurūpa, and an additional twelfth Tryambaka.
Ekādāśī	The eleventh day after the new moon or the full moon. This day is sacred particularly in respect to Viṣṇu. One should observe fast on this day. There are two *ekādasīs* in a month and thus 24 *ekādasīs* in a year.
Ekajaṭā	'She who has but one chignon', also known as Mahāchīnatārā and Ugratārā name of a Vajrayāna goddess. She is mainly worshipped in Nepal and Tibet. She is invoked to destroy obstacles and defeat one's enemies.
Ekalavya	Name of a prince of Niṣāda tribe. Droṇa did not accept him as a pupil and he put up an image of Droṇa and made it his *guru* and became an expert in archery. Droṇa fearing that he would excel his favourite Arjuna in archery asked him to give his

	right thumb as *gurudakṣiṇā* and Ekalavya complied with his demand at once.
Ekāmrakānana	Name of a forest in Orissa which was a favourite haunt of Śiva. The modern name of this area is Bhubanesvara, the capital of Orissa.
Ekānanśā	A goddess, sometimes identified with Subhadrā, and sometimes with the Devī born as the daughter of Nandagopa. Her worship was at one time prevalent in Orissa. According to the Bṛhatsamhitā her image should have two, four or eight hands; and it should be placed between the images of Kṛṣṇa and Balarāma.
Ekanātha	(AD 1533-1599) was a famous Marathī saint-poet and religious reformer.
Ekānta-dharma	'Devotion to one object'. It is said that God always blasses those that are devoted to Him without any idea of gain.
Ekāntika	An ancient name of Vaiṣṇavism. The term Vaiṣṇava was not prevalent before the Gupta period.
Ekapada Jātaka	This is the 238th story of the Jātaka.
Ekaparṇā	Eka-pāṭala were daughters of Himālaya and Menakā and sisters of Aparṇā.
Ekapādāsana	'One foot-posture', name of some varieties of standing postures in contradistinction to the ordinary samapādasthānaka.
Ekapādaśiva	Name of a Saivite trimūrti in which each god (Śiva, Viṣṇu and Brahmā) has but one leg and in which the

	whole composition stands on the single leg of the central figure.
Ekapiṅgala	Name of a Kubera. He had spied on Pārvati seated on the left thigh of Śiva. By her curse he lost one eye. But on his making entreaties, the eye was restored but with *piṅgala* colour.
Ekāṣṭakā	A hymn in the Atharvaveda is addressed to Ekāṣṭakā. It is a prayer for wealth. The meaning of the word is not clear.
Elephanta	The island of Elephanta is situated in the Bay of Bombay. It is famous for the cave temple of Śiva. The temple is of the post-Gupta period, and can probably be dated to the early seventh century.
Ellora	Name of an archaeological centre which is situated about 30 kilometres northeast of Aurangabad in the Maharashtra state. The place has rock-cut temples and caves belonging to all the three religions.
Eṁ	Form of a *bīja* representing the *yoni.*
Emuṣā	The name of the boar (Varāha) who raised the earth from below the waters, according to the Satapatha Brahmaṇa.
Eraṇḍapalla	Name of a south Indian kingdom mentioned in the Allahabad inscriptions of Samudragupta.
Erannoboas	The river Śona is called Erannoboas by Arrian.

F

Fa Hien (or **Fa Hsien**)	Famous Chinese Buddhist monk and pilgrim. He was born in Shansi, and trained at the Buddhist centre in Chang-an, the western capital of China. He left Chang-an in AD 399 with several companions, to visit India and the other Buddhist countries of the west, in search of the authentic texts of the Buddhist canon, especially of the *Vinayapiṭaka.*
Fan Fan yu	Name of an encyclopaedic dictionary of Indian names in Chinese. It was composed about sixth century AD. It has 73 chapters with all names which occur in the Buddhist scriptures and in the accounts of the Chinese pilgrims to India.
Faṣli(sāl) (or **Phasli**)	'Belonging to the harvest Season', name of an era instituted by the emperor Akbar.

G

Gaccha	A group or brotherhood found mainly among the Svetambara Jainas. Every Svetambara Jaina belongs to one or other of the *gacchas*. The various *gacchas* were formed by important monks, and the disciples of these monks are said to belong to the *gaccha* formed by them. The formation of *gacchas* were started from eleventh century AD and continued upto thirteenth century AD. Altogether, there were 84 *gacchas*, but it appears that only three of them survive today. They are Kharataragaccha, Tapāgaccha and Añcalagaccha.
Gada	Name of the son of Vasudeva by his wife Rohiṇī, a step-brother of Kṛṣṇa. Gada is also the name of a demon killed by Viṣṇu.
Gadā	'A mace or club of wood or iron'; a favourite weapon in Ancient Indian warfare, which only the very strong, like the mighty Bhīma were able to wield. His *gadā* was huge and gold-plated as befitted his status.
Gadā devī	Name of Viṣṇu's mace personified as a beautiful woman. When personified, weapons are generally depicted either as male or female according to the

	gender of the word denoting the particular weapon; hence *gadā*, being feminine is depicted as a woman.
Gadādhara	'One who carries the mace', an epithet of Viṣṇu. Once Hari (Viṣṇu) killed a demon named Gada. The God Viśvakarmā made a *gadā* 'mace' out of his bones, and presented it to Viṣṇu. He killed many demons with this mace; hence he has the epithet Gadādhara.
Gadāg	Name of a place about 70 kilometres east of Dharwar in Karnaṭaka state. Here, there is a group of temples of the late Cālukyan type, mostly in a mutilated state. Of these, a temple of Sarasvatī and a temple of Someśvara are interesting. They show the points of contact between the Cālukyan temple and its offshoot, the Hoysala.
Gadāgada	'Gadā and Agada', i.e., the two Aśvinis, the physicians of the gods.
Gādhi	Name of a king of the Kuśa dynasty. He was the son of Kuśanābha, and father of the sage Viśvāmitra.
Gadya-Cintāmaṇi	Name of a work composed by a Jaina author—Oḍeyadeva during the eleventh century AD. The subject matter of this novel is the legend of Jīvandhara, taken from the Jaina Uttara purāṇa.
Gāhaḍavāla	Name of a dynasty which ruled over Kanauj from the later part of the eleventh century AD to the first quarter of the thirteenth century AD. One of the early rulers of this dynasty was Candradeva. He had allied himself with Mahmud, Governor of Punjab, when the latter plundered Kanauj in 1086 and 1090.

Gajacchāyā	Also called Hasticchāyā, is a *śrāddha* performed in the shadow of an elephant. Such a *śrāddha* may be performed in a *malamāsa* 'inter-calary month' also. According to the Mahābhārata in this *śrāddha* the ears of the elephant serve as fans and it gives gratification for thousands of Kalpas.
Gajahastamudrā	'Elephant-arm-handpose', name of a dancing gesture in which the arm is thrown in front of the breast in imitation of an elephant's trunk.
Gajakūrmāśin	'Devourer of an elephant and a tortoise'. An epithet applied to Garuḍa when he seized an elephant and a tortoise in his talons. The elephant and tortoise were really two brothers who had cursed each other to assume animal form. They lived in a great lake and continually fought each other. Garuḍa carried them to a large banyan tree, but as he alighted on a branch it began to crack. Seeing the Vālakhilya *ṛṣis* below hanging head downwards engaged in ascetic practices, he rose in the air with the branch in his beak, still holding the elephant and the tortoise. After this feat the *ṛṣis* named him Garuḍa 'bearer of heavy weight'.
Gajalakṣmī	A form of a Lakṣmī generally found in sculptures. Lakṣmī is depicted as sitting or standing on a lotus. Two elephants on her two sides sprinkle water on her. Such figures are common in Buddhist sculptures from Barhut, Sanchi, Bodhgayā, Amarāvati, etc., and also found in medieval Hindu sculptures.
Gajamuktā	Name of the pearl or jewel believed to be set within the heads of elephants, serpents and *makaras*.

Gajapati Pratāparudra A king of Orissa who was on the throne from 1497 to 1540.

Gajāsura Name of a *asura*. A king had once slighted the sage Nārada. Nārada had then cursed him that in his next life he would be born as a Gajāsura, an *asura* with the shape of an elephant. Śiva killed Gajāsura and then wore his hide.

Gajatāṇḍava Name of a form of the tāṇḍava dance performed by Śiva as Naṭarāja. In this form Śiva plants his foot on the head of an elephant instead of the customary demon. This dance, therefore alludes to the Gajāsura legend.

Gajendra 'King of elephants.' When playing with his wives he was seized by an aquatic monster from whose clutches he could not free himself, whereupon he prayed fervently to Viṣṇu who appeared in his *Karivarada* aspect and rescued him.

In a previous existence Gajendra had been a Pāṇḍyan king called Indradyumna. He had been a devotee of Viṣṇu, but Agastya had cursed him to be born as an elephant.

Galagraha Name of certain days in the dark fortnight. These days are: the 4th, 7th, 8th, 9th, 13th, and the three following days. These days are not propitious for certain rites such as *upanayana*.

Gālava Name of a sage who is cited as an example of an obstinate person in the Mahābhārata. He was a pupil of Viśvāmitra. At the end of his studies he impor-

	tuned his master to say what present he should make him. Viśvāmitra was annoyed, and told him to bring 800 white horses, each having one black ear. Gālava was almost without hope about getting such a present, and was on the point of committing suicide. However, his friend Garuḍa helped him and took Gālava to king Yayāti. The king was unable to provide the horses, but he gave to Gālava his daughter Mādhavī. Gālava gave her in marriage successively to three different kings, receiving from each of them 200 horses he was in quest of, upon the birth of a son to each from Mādhavī. Notwithstanding her triple marriage and maternity Mādhavī, by a special boon, remained a virgin. Since the balance 200 horses were not available anywhere, Gālava presented the princess along with 600 horses to the sage. In lieu of 200 horses, the sage accepted Mādhavī for procreating a son by her. When this son was born, Viśvāmitra retired to the woods, and Gālava took back Mādhavī to her father.
Gambhirā	Name of a river. It has been mentioned in the Meghadutta as a tributary of the river Śiprā in Malwa.
Gaṇa^1	A series of group of *nakṣatras* or lunar mansions classed under three heads, that of the gods (*devagaṇa*), that of the men (*naragaṇa*) and that of the *rākṣasas*(*rākṣasagaṇa*). These are used in astrology to determine the suitability of the bride and the groom to each other.
Gaṇa^2	In prosody, is a metrical unit consisting of three syllables, represented by a letter.

Gaṇa^{3}	Inferior deities, attendant on Śiva. They are ruled by Gaṇeśa. Hence Gaṇeśa is called Gaṇapati.
Gaṇadevatās	Troops of deities, who are attendant on Śiva. Their total No. is 442, divided into nine classes. These are: *ādityas* –12; *viśvadevas* – 10; *vasus* – 8; *tuṣitas* – 36; *ābhāsvaras* – 64; *anilas* – 49; *mahārājikas* – 220; *sādhyas* –12 and *rudras* – 11.
Gaṇadhara	A leader of a school among the Jains, an original disciple of Mahāvīra.
Gaṇapatihṛdayā	Name of a Buddhist tantric elephant-headed goddess, probably Gaṇeśa's śakti.
Gāṇapatya	The cult of Gaṇapati, lord of the gaṇas or minor gods and spirits. This cult's doctrines are included in the Gaṇeśa Purāṇa and in a poem called the Gaṇeśagītā which, except for the substitution of Gaṇeśa for Kṛṣṇa, is identical in substance with the Bhagavatagītā.
Gaṇḍakī	Same as the river Gaṇḍak. It joint the Gaṅgā near Sonpur in the Muzaffarpur district of Bihar.
Gaṇḍatindu Jātaka	This is the 520th story of the Jātaka.
Gandhamādana	'Intoxicating fragrance', name of a mountain frequently mentioned in the Mahābhārata, and also in the Purāṇas. It is across the Himavat and is one of the mountains who serve Kubera, the god of wealth; name of a monkey general of Rāma's allies who was killed by Indrajit but later resurrected by Hanuman with herbs gathered on Mount Kailas.

Gāndhāra	Name of a region in the north west of Pakistan. The region has been defined differently by both ancient and modern authorities.
Gāndhārī	Name of the daughter of Subala, king of Gāndhāra, and wife of the king Dhṛtarāṣṭra. In sympathy with her husband she always blindfolded her eyes. Gāndhārī had once hospitably entertained the *ṛṣi* Dvaipāyana who in return offered her a boon. She asked for one hundred sons. Later she became pregnant but at the end of two years no child had been born. Then she struck her womb violently and was delivered of a hard lump of flesh, which Dvaipāyana sprinkled with water and divided into one hundred pieces each about the size of a thumb. He placed one piece in each of hundred jars of ghee. After a further two years the lids of the jars were removed and Duryodhana appeared, and later ninety-nine other sons, but Gāndhārī also wished for a daughter. Then Dvaipāyana called for another jar of ghee in which he placed a small excess portion of flesh, and in due course a beautiful daughter, Duḥśalā, was born. Later she married Jayadratha, the king of Sindhu.
Gandharva	In the Ṛgveda Gāndharva is a deity dwelling in the atmosphere.
Gāndharva	One of the eight forms of marriage rites mentioned in the Śāstras. 'The voluntary union of a maiden with her lover is called *gāndharva* rite, which springs from desire and has sexual intercourse for its purpose'.

Gandharvaloka	The world or sphere of the *gandharvas*, in which *śudras* dwell after death.
Gandharvanagara	'City of the *gandharvas*'. Post-vedic works equate this illusory city with 'mirage'.
Gandharvaveda	Name of an Upaveda of the Sāmaveda. It was meant for those who would make music as their means of living. There is no extant text of this work. According to tradition the work contained 36,000 ślokas.
Gandhavatī	The name of a small branch of the river Śiprā on which the temple of Mahākāla is situated; another name of Satyavatī, mother of Vyāsa.
Gāndinī	Name of the daughter of Kāśirāja who, after being in her mother's womb for twelve years without any signs of parturition, advised her father to present a cow each day to the Brāhmaṇas to ensure that at the end of a further three years she would be born. Her father acted accordingly and she was born as she had foretold. Later she married Śvaphalka and continued the daily presentation of a cow to the end of her life, and hence her name Gāndinī which means 'a cow daily'.
Gāṇḍīva	The name of the bow of Arjuna. It was so called because the hide of rhinoceros (*gaṇḍāra*) had been used in making it. The bow was made by Brahmā. He gave it to Prajāpati, who gave it to Indra, who gave it to Candra, who gave it to Varuṇa. When *Agni* wanted to consume the forest known as Khāṇḍava which the gods wanted to protect, Varuaā lent it to Arjuna for fighting the gods. Arjuna who kept the

bow for 65 years fought all his battles, including the battle of Mahābhārata with this bow. One could fight with 100,000 people at the same time with this bow. Agni took back the bow for Varuṇa when Arjuna was on his last journey.

Gaṇeśa	'Lord of the Gaṇas', is the elephant-headed god, and is one of the most popular deities at present.
Gaṇeśa Caturthī	The fourth day of the bright fortnight of Bhādra is called Gaṇeśa Caturtī.
Gaṇeśapurāṇa	A Upa-Purāṇa, held sacred by the Gāṇapatyas. It is divided into two parts. The Upāsanā Khaṇḍa describes the glory and greatness of Gaṇeśa, and the Krīḍā Khaṇḍa gives the stories of the various *avatāras* of Gaṇeśa.
Gaṅgas	A dynasty which ruled over the greater part of Karnataka from the fourth to the eleventh century AD. The Gaṅga rulers of tenth century were patrons of Jainism. Cāmuṇḍarāja, the minister of the Gaṅga king Racamalla IV, built the colossal statue of Bāhubali at Śravaṇa Belgola in AD 983. The statue is over 17 metres high and built of a single piece of stone.
Gaṅgā	'Swift-goer'. Name of the river Ganges and its personification as a goddess. The river rises from an ice-bed, 13,800 feet above sea-level, beyond Gaṅgotrī.
Gaṅgādvāra	'The gate of the Gaṅgā. The name occurs frequently in the Mahābhārata. Now it is known as Hardwār.
Gaṅgāksetra	The land, regarded as sacred, through which the Ganges flows as well as a specified area on either

	bank. Those who die within these limits go immediately to the heavenly world, irrespective of their misdeeds.
Gaṅgāputra	'Son of Gaṅgā', An epithet of Bhiṣma.
Gaṅgamāla Jātaka	This is the 421st story of the Jātaka.
Gaṅgāsāgara	Where the Gaṅgā meets the sea is known as a holy place since ancient times. Medieval Bengali literature refer to the belief that a person offering to die in the waters of the Gaṅgāsāgara with a solemn desire was sure to get it fulfilled in his next life.
Gaṅgāvākhyāvali	A work on dharmaśāstra. It illustrates the advantages of visiting and worshipping the Gaṅgā and bathing therein. Its author Vidyāpati had composed it during the fourth century AD.
Gaṅgeśa	Name of a logician; author of the Tattvacintāmaṅi. This work marks the beginning of a new critical approach to the science of logic, and gave birth to a school known as Navya Nyāya. He was from Mithila during the fourteenth century AD.
Gāṅgeya	'Son of Gaṅgā', an epithet of Bhīṣma. Also of Kārttikeya.
Gāṅgeyadeva Kālacuri	Name of a king who ruled round about Jabalpur. He ruled around AD 1015 to 1040. After conquering Utkala, he assumed the title of Trikaliṅgādhipati.
Gaṇitasāra	A work on arithmetic and mensuration, compiled by Śrīdhara during ninth century AD.

Garbhādhāna	Name of a purificatory rite performed after menstruation to ensure both conception and the perfect development of the embryo also.
Garbhagṛha	The centre or inner sanctuary of an Indian temple enshrining its main deity, regarded as the container of the seed of Universal manifestation.
Garga	Name of an astronomer who, with the Nāga architect Śeṣa, introduced Nāgara architecture.
Garga Jātaka	This is the 155th story of the Jātaka.
Gārgī	Name of the daughter of Vacaknu, who was a sage. She had once entered into a philosophical debate with Yājñavalkya. She is one of the three women sages to whom water is offered during daily *tarpaṇa.*
Gārgya	An ancient writer of *dharmaśāstra.* His work has not been found. He is known only from quotations from his work given by the later writers.
Gārhapatya	'The householder's fire', one of the three sacred fires. The householder receives it from his father and protects it; he passes it on to his son.
Gārhastha	'Householder stage', the second of the four *aśramas* of a man's life.
Garhita Jātaka	This is the 219 story of the Jātaka.
Garuḍa	A mythical being with the shape of a bird. He is the son of Kaśyapa and Vinatā. The gods used to preserve *amṛta* very carefully. Garuḍa overcame all the hurdles placed by the gods and stole this *amṛta.*

Viṣṇu saw this feat and was pleased. He told Garuḍa to ask for a boon. Garuḍa asked for immortality, and also for always staying above Viṣṇu. Viṣṇu agreed and in return asked Garuḍa to become his vehicle. Garuḍa thus is both Viṣṇu's flag and his vehicle. Garuḍa is an inveterate enemy of the Nāgas, his step-brothers.

In Tibetan Buddhism, Garuḍa is the symbol of the 'Red Hat' sect.

In Jainism, Garuḍa is a symbol of Śreyāmśanātha, the 11th Tirthaṅkara. Garuḍa is also according to the Svetāmbaras, the name of the *yakṣa* attending on Śāntinātha, the 16th Tirthaṅkara.

Garudadhvaja	'Banner or pillar with the bird Garuḍa as the sign'; an epithet of Viṣṇu; the name of Viṣṇu's chariot.
Garuda Purāna	The name of the seventeenth Purāṇa. It was revealed by Viṣṇu to Garuḍa, who them imparted it to Kaśyapa.
Garuḍastambha	A pillar bearing the statue of Garuḍa. It is generally placed in the temple of Viṣṇu.
Garudavyuha	The name of a particular array of soldiers. In this type the soldiers are arrayed in a rhomboid with far extended wings.
Gārudi (or **Garedi**)	A mantra relating to poison.
Gathāsaptaśatī	An anthology of 700 verses, by Hāla. In the third verse, Hāla says that he selected them out of numerous verses. It is generally believed that Hāla lived during the third century AD.

Gauḍa	Name of a part of West Bengal in ancient times.
Gauḍapāda	According to tradition Gauḍapāda was the teacher of Govinda, who was the teacher of Śaṅkara. He therefore, lived in about seventh century AD. His *Gauḍapādīya Kārikā* may be the oldest Vedānta work besides the Brahma sūtras.
Gauḍīya riti	One of the four different styles of literary composition. The other three are: Pāñcālī, Vaidarbhī, and Lāṭī.
Gaurī	An epithet of Pārvatī, wife of Śiva, also the name of Varuṇā's wife. In Buddhism, *gaurī* is the name of a group of eight goddesses who are the female messengers of Heruka.
Gautama[1]	A sage, husband of Ahalyā.
Gautama[2]	Name of the author of Dharmaśāstra.
Gautama[3]	(Also known as Akṣapāda), founded the Nyāya system of philosophy. He was the author of the *nyāya-sūtras.*
Gautama[4]	Name of Buddha; because he belonged to *gautama gotra.*
Gautamī	Another name of the river Godāvarī.
Gautamīputra	Śrī Śātakarṇi, was the greatest of the Sātavāhana emperors. He extended his rule over the whole of Deccan, Saurāṣṭra and western Rājasthan during first century AD.
Gayā	A town in Bihar and a place of pilgrimage. Gayā is an important place for performing *śrāddha.* Accord-

	ing to the Vāyupurāṇa, 'He who performs *śrāddha* at Gayā becomes free from the debt to the pitṛs'. There is a temple of Viṣṇupada at Gayā. The footprint deemed to be of Viṣṇu is about 40 centimetres long, and is inside an octagonal basin plated with Silver.
Gāyatrī	The name of a metre, consisting of twenty-four syllables; the name of the most sacred verse of the Ṛgveda.
Ghantā	'Bell'. One of the numerous sacrificial objects used in Hindu rituals, and a specific attribute of Śiva. The sound of Śiva's bell or his drum (*ḍambaru*) symbolizes creation and indicates his *mantrasvarūpa* or mystic sound form. Śiva's spouse, Durgā has the bell as one of her twelve weapons.
Ghantāpāni	Name of a dhyāniboddhisattva. He is an emanation of Vajrasattva who is regarded as sixth dhyānibuddha. His attribute is *ghaṇṭā*.
Ghatotkaca	'Pot-headed', name of a son of Bhīma by the *rākṣasī* Hiḍimbā. According to another myth he was created by Indra and the other gods, who gave him a share of their own energy to enable him to be a fit antagonist of Karṇa. He is described as bald with a head like a water-pot, with terrifying eyes, large mouth, arrow shaped ears, sharp teeth and copper-coloured lips. Within an hour of his birth he had grown into a powerful youth, proficient in the use of all weapons.
Ghosinī(s)	Female attendants of Rudra.

Ghṛtācī	Name of an apsaras or celestial nymph. She had many amours with great sages and also with ordinary people. She was married to Kuśanābha and had 100 daughters by him.
Ghṛtāsana Jātaka	This is the 133rd story of the Jātaka.
Girijā	'Mountain born', name of Pārvatī, the daughter of Himālaya, and wife of Śiva.
Girinagara	Ancient name of the Girnar hill which is situated near Junāgaḍha in Saurāstra. Here, there are a large number of Jaina Temples, of which the most important is Neminātha, dedicated to the 22nd Tirthaṅkara.
Girivraja	Modern Rajgir in Bihar. It was founded by Vasu; son of Kuśa. It is surrounded by five hills through which the river Sōnā flowed at the time of Kuśa.
Gītā	'Chanted', general name of a number of religious cum philosophical texts in verse form. The most famous of these is the *Bhagavatgītā*. Another gītā in the Mahābhārata is the Anugītā.
Gītābhāṣya	A commentary on the Bhagavadgītā, by Rāmānuja. A commentary on the Bhagavatgītā by Madhvācārya is also called Gītābhaṣya.
Gītagovinda	'Song of the cowherd'. An erotic poem by Jayadeva of twelfth century AD written in Orissa, which recounts the early life and loves of Kṛṣṇa and the gopīs.
Gobhilagṛhya sūtra	Name of the chief Gṛhyasūtra of the Sāmaveda. It is one of the oldest and most complete works of this class.

Godāna	'Gift of a cow', the word is also used in the sense of tonsure. This ceremony is ordained for a Brahmaṇa in the sixteenth year from conception; for a Kṣatriya, in the twenty-second; for a Vaiśya, two years later than that.
Godāvarī	A river of the Deccan. It flowed by Pañcavaṭī where Rāma lived for sometime during his exile. He bathed in this river daily.
Gokarṇa	Name of a town in the Karwar district of Karnāṭaka, about 10 kilometres south of Karwar. It contains a famous temple of Śiva called Mahābaleśvara.
Gokarṇikā	Name of a *tīrtha* in ancient Orissa. There is a Śiva temple still existing there. Now it is situated on the bank of the Brahmaṇī river in the Jajpur Subdivision of Orissa.
Gokula	A place about 8 kilometres from Mathurā, lower down the stream and on the opposite bank of the Yamunā. Kṛṣṇa spent his early childhood here. It is the head quarter of the Vallabha sect of Vaiṣṇavas.
Gokulanātha	Name of the son of Viṭṭhalanātha Gosvāmī, who was the most important teachers of the Vallava sect of Vaiṣṇavas during the seventeenth century AD. He is credited with the *Caurāsi Vaiṣṇavan ki vārtā* and the *Do-sau-bāvana Vaiṣṇavan ki vārtā*.
Golaka	'Cow-world'. Kṛṣṇa's paradise situated on Mount Meru, where dwells also the wish-fulfilling cow Surabhi.
Goli	A village in the Guntur district, south of the Kṛiṣṇā.

	The ruins of a small Buddhist stūpa were discovered here in 1926.
Gomatī	The name of a river which rises in the Himālaya, and flows past Lucknow. Rāma when he left Ayodhyā on his exile from there, had crossed the Gomatī on the second day of his journey.
Gomedā	Name of a gem stone, orange in colour but not definitely identified. It may be zircon or jacinth. Gomeda is one of the *navaratnas.*
Gomedha	The killing of a cow in sacrifice. Ancient texts mention various occasions when cows were sacrificed.
Gommaṭa	Name of a Jaina saint, considered by Digambaras as the same as *Bāhubali.*
Gopāla	'Cow-herd'. An epithet applied to Kṛṣṇa when he lived among the herdsmen and women in Vṛndābana.
Gopāla Bhaṭṭa	An important figure in the Gauḍīya Vaiṣṇava movement. He was a son of a Brāhmaṇa from South India but settled down at Vṛndābana. The Haribhaktivilāsa is ascribed to him.
Gopālacampū	A Campū work of seventeenth century by Jīva Gosvāmī describing the early life of Kṛṣṇa.
Gopāladvādaśākṣarī Mantra	A Tāntrika mantra or formulā. It reads, *Śrī Hrīm Klīm Kṛṣṇāya Govindāya Svāhā.* The *mantra* has to be repeated during a Tantrik worship. One of the purposes it serves is to get a woman under one's power. The *mantra* occurs in the *Gopāla-pūrvatāpinī Upaniṣad.*

Gopālatāpana	Also called Gopālatāpanīya, is the name of a minor Upaniṣad. The name occurs in the list of 108 *upaniṣads* given in the Muktikopaniṣad.
Gopālottaratāpini	Name of a minor Upaniṣad. It describes the conversation between the *gopis* and Durvāsas on extra mundane matters.
Gopatha Brāhmaṇa	Is the Brāhmaṇa attached to the Atharva Veda.
Gopī	Wife or daughter of a *gopa*, a cowherd.
Gopīcandan	A kind of sandal paste, or yellowish white clay supposed to be from the ground where Kṛṣṇa and the *gopis* had their rāsalīlā in Vṛndāban. It is used by Vaiṣṇavas for making a sectarial mark.
Gopura	'A gate'. The Amarakośa opines that gopura is a city gate or a gate in general. Gopura, nowa-days, is used as the name of the colossal gateways giving entrance to a temple in south India. The outstanding examples are Sundara pāṇḍya *gopura* of the Jambukeśvara temple at Tiruchchirapalli and the successive *gopuras* of the Śiva temple at Cidambaram.
Gorakhanatha	Name of an early leader of the Nātha sect. Gorakhanātha was a disciple of Matsyendranātha and he was living sometimes during the period ninth to eleventh century AD.
Goracanā	A bright yellow colouring material, obtained from the bile of cattle. It is used for marking the *tilaka*.
Gośāla	Who was generally known as Makkhali Gośāla, was the leader of sect of Ājivikas during the time of Buddha and Mahāvīra.

Govardhana [1]	A low hill in the Mathurā district. Kṛṣṇa had told the cowherds to start the worship of the hill and stop the worship of Indra. This enraged Indra who told the clouds to rain incessantly on the area. Kṛṣṇa then held up the Govardhana hill and gave shelter to the cowherds and their cattle under the hill. Indra retired baffled, and afterwards did homage to Kṛṣṇa.
Govardhana[2]	Name of the author of the *Āryāsaptaśatī*, who flourished in the second half of the twelfth century AD.
Govardhana Maṭha	Also called Bhogavardhana Maṭha, is one of the four Maṭhas established by Śankarācārya. It is in the town of Puri, near the Bay of Bengal, of Orissa.
Grāmadevatā	'Village deity'. Village gods are worshipped as the guardian spirits of the villages all over rural India. They are generally female , and are called *mātā* which means 'mother in northern and east India and *ammā* in southern India. In South India a male village god Aiyaṇār is quite common. He patrols the village at night riding a ghostly black horse.
Gṛhastaratnākara	An extensive smṛti digest by Caṇḍeśvara dealing with household duties. It forms a part of the author's Smṛtiratnākara.
Gṛhyakuṭa Parvata	'Vulture peak mountain', one of the five hills surrounding Rājagṛha in Bihar.
Gṛhyasūtra	'Aphorisms on the observances of domestic life'. These texts describe the manner of performing the Vedic domestic rituals. There are *gṛhyasūtras* for each Veda. Thus, the Śāṅkhyāyana and the Āśvalāyana *gṛhasūtras* belong to the Ṛgveda; and those

named after Gobhila and Khādira belong to the Sāmaveda. The Pāraskara *gṛhyasūtra* belong to the Śukla Yajurveda and the Kṛṣṇa Yajurveda has seven *gṛhyasūtras*, such as: the Āpastambha—, the Hiraṇyakeśin—, the Baudhāyana—, the Mānava—, the Kāṭhaka—, the Bhāradvāja— and the Vaikhānasa—. The *gṛhyasūtra* of the Atharva veda is that of Kauśika's.

Gṛtsamada The reputed sage of many hymns of the second book of the Ṛgveda. These hymns are all in praise of Indra. He is hardly mentioned in the post vedic literature. His name barely occurs in the Mahābhārata. He is described there as so much similar in looks to Indra that at one time the *asuras* had mistaken him for Indra and tortured him.

Guḍākeśa An epithet of Arjuna. According to the Lexicographers, *guḍākeśa* means 'one who is master of *guḍākā*' and *guḍākā* is supposed to mean 'sleep' or the 'science of archery'.

Guḍimallam Name of a village, which is situated about 10 kilometres from Renigunta in Andhra Pradesh, and is famous for its Śiva temple known as Paraśurāmeśvara, A Cola inscription records that the temple was rebuilt in 1126 during the time of Vikramacoladeva.

Guha Name of the lord of the Niṣādas to whom Rāma met during his exile at Śṛṅgaverapura. He accompanied the princes as far as Citrakuṭa.

Guhya Samāja Tantra. This is the basic text of the Vajrayāna form of Buddhism. It is explained in the text that *guhya*

	means the three, viz., the body, speech and mind, and *samāja* means coming together. It is in this text that is found the idea of the Buddhist pantheon, the Dhyānibuddhas, their female partners, etc. It was composed during the third or fourth century AD.
Guṇa	The *guṇas* are the three qualities or attributes postulated by the Sāmkhya School to explain the evolution of the material world or nature (*prakṛti*). These three are: *sattva*, *rajas* and *tamas*.
Guṇabhadra^1	Name of a Buddhist monk of Central India. He had gone to Śri Lanka and then to China by the sea route. He had translated 76 texts into Chinese.
Guṇabhadra^2	Name of the author of a part of the Mahāpurāṇa of the Jainas. It has two parts and the first part is known as Ādipurāṇa; where as the second part is known as the Uttarapurāṇa. It consists the life story of 61 great men of the Jains and it was perhaps composed during the ninth century AD.
Guṇāḍhya	Name of the author of the Bṛhatkathā who composed the work during the 5th century AD.
Guṇasthāna(s)	'Levels of virtue', are in Jainism the fourteen stages of spiritual development through which the soul passes on its way to liberation. The first three stages represent the growth of faith in Jainism, the next five stages are those in which all passions are controlled, in the next four stages the ascetic practises *yoga* and destroys all his *karmas*, at the thirteenth stage he is divested of all *karmas* but he still practises *yoga* and in the fourteenth stage he attains liberation.

Gupta	Name of a dynasty which ruled over Northern India from Magadha, from about AD 320 to the first quarter of the sixth century AD. The dynasty was founded by Candragupta I, his son Samudragupta was a great conqueror.
Guptakāla	'The era of Gupta', name of an era beginning in AD 319. This term was first used by Alberuni during eleventh century AD. It is believed that the era was founded to commemorate the coronation of Candragupta I, the founder of the Gupta dynasty.
Gurukula	The family of the *guru*, the household of a guru or teacher. The system of education, particularly higher education, has always been for the pupil to stay in the household of a teacher. At present the University at Haridwar is known as *Gurukula (Kangri)*. The Visva Bharati University, founded by Rabindranath Tagore, is a *gurukula* type University.

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Haḥ	In Jainism, is a mystical *bīja* signifying the navel.
Haihaya	The name of southern Malwa, and also of the ruling dynasty of that place. Its capital was Māhiṣmatī. The most famous ruler of the Haihaya dynasty was Kārtyavīrya, who defeated Rāvaṇa.
Haimavatā	One of the two schools in which the Sthaviravādins split sometime after the second Buddhist council. The other school was called Sarvāstivādin. They owed their origin and name to the peculiarities of customs and habits of the place where they flourished.
Hairamba(s)	Members of the esoteric sections of the Ucchiṣṭa-Gaṇapatis who regard the goddess Devī as the *śakti* of Gaṇeśa rather than of Śiva. They have no caste or marriage distinctions, and regard promiscuous intercourse as the highest act of worship. The male worshipper defines himself with Heramba (Gaṇeśa), the female with Gaṇeśa's *śakti* Gaṇeśāṇī.
Hāla	Name of a king of the Sātavāhana dynasty during first century AD. He is believed as the compiler of the Gāthāsaptaśatī.

Haladhara	'Plough-holder'. An epithet of Balarāma.
Halāhala	A deadly poison prepared from the roots of an unknown plant. It emerged from the churning of the ocean. Śiva consumed it and held it in his throat, thus saving all living beings from death.
Hālāhala	Name of the buffalo-demon killed by Śiva's attendants (*gaṇas*), assisted by the gods in the Rudrakṣetra near Avantī.
Halāyudha	Name of the author of the *Abhidhānaratnamālā*. He belonged to the tenth century AD; name of the author of the *Brahmaṇasarvasva.*
Halebid	Ancient Dvārasamudra, was the capital of the Hoysala dynasty of Karṇāṭaka.
Haṃ	A *bījamantra.* It is dedicated to Śiva. It symbolizes the element of water.
Hamsa Mantra	The mantra of the goose which represents knowledge consists of the two sounds produced in breathing. As inhalation and exhalation is normally an unconscious act (occurring 21,600 times every twenty-four hours), it becomes an efficacious mantra only when breathing is a conscious act.
Hammīramadamardana	A drama written by Jayasimha Sūri, a temple priest of Broach. He had composed this drama during thirteenth century AD.
Hampi	Name of the site of the capital of Vijayanagara. It is situated on the bank of Tungabhadra river in the Bellary district of Karnāṭaka. The main temple is the Virupākṣa temple.

Hanumān	Name of the son of Vāyu and Añjanā. He was a devoted servant of Rāma. He located Sitā in Laṅkā. When Rāma, the mortal hero, fell exhausted on the battlefield, Hanumān flew to the Himālayas and uprooted the entire Gandhamārdana on which grew healing herbs and carried it back to his master and so restored him. Rāma rewarded him with the gift of perpetual life, but this does not appear to mean eternal life, as Varuṇa promised him only that he should not die for a million years, which Brahmā ensured by making him invulnerable. His image is depicted on Arjuna's banner.
Hara	A name of Śiva. The Mahābhārata opines that he was so called because he destroys (harate) Brahmā, Indra, Varuṇa, Yama and Kuvera.
Haracaritacintāmaṇi	Name of a large poetical work of Jayadratha of Kashmir, who had composed this during twelfth century AD. It embodies some old and new Śaiva practices and legends, some of which are directly connected with places of pilgrimage in Kashmir.
Harappa	A site of the Indus Valley civilization, also called Harappan civilization. It is situated on the left bank of the now dry course of the Ravi, in Punjab. Excavations started here in 1921 under Daya Ram Sahni. They revealed the existence of a proto-historic city. It was build in two parts. On the west was the so-called citadel, roughly a parallelogram on plan measuring 400 by 200 metres. Below the citadel wall were discovered traces of the pre-Harappan period. North of the citadel, there were a series of circular platforms evidently intended to hold mortars for

pounding grain; a series of brick plinths, which are inferred to have formed the podium for two rows of six granary buildings each of 15 by 6 metres; a series of pear-shaped furnaces, apparently used for metallurgy; and two rows of single-roomed barracks, which have generally been assigned to a 'slave' community. The 'lower city' to the east of the citadel contained normal domestic housing.

Harappa was approximately square in shape with the sides about 1.5 kilometres. The 'lower city' was laid out in a grid pattern of streets. The houses were invariably entered from the side lanes. Almost every house had a bathroom. The streets were provided with drains for taking out waste water.

Hārāvali	Name of a lexicon in 278 verses by Puruṣottamadeva, during ninth century from Orissa. It is in two parts giving the synonymous and homonymous words not in common use.
Haravijaya	Name of a long epic in fifty cantos, narrating the story of Śiva killing the demon Andhaka. Its author was Ratnākara who is mentioned in the Rājataranginī as one who attained celebrity during the reign of Avantivarman in ninth century AD.
Harī[1]	A name of Viṣṇu. This epithet is occasionally used of other gods, e.g. Indra, Śiva, Yama, also ordinarily, it is understood in the sense of 'Remover of Sorrow'.
Harī[2]	One of the nine wrathful daughters of Krodhā. Harī became the mother of all monkeys, horses and of the animals called 'cow-tailed'.

Haribhadra	'A prolific writer on Jaina philosophy and mythology was born at Citrakuṭa in Rajasthan during eighth century AD. He was a brahmin by caste and later he was adopted to Jainism.
Haribhaktivilās	Is the authoritative work on the rites and practices of the Gauḍīya Vaiṣṇavas. It was composed by Gopala Bhaṭṭa in sixteenth century AD.
Haricandra	Author of the Dharmaśarmā bhyudaya the story of Dharmanatha, the fifth Tīrthaṅkara.
Haridrā-rāga-Jātaka	This is the 435th story of the Jātaka.
Haridvāra	'Viṣṇu's gate'. The modern Hardwar a famous town and sacred bathing place (*tirtha*) where the Ganges leaves the mountains and flows through the plains. It is said to lead to Vaikuṇṭha, Viṣṇu's paradise.
Hari-Hara	'Viṣṇu and Śiva' conjoined as a single deity. In images the left side represents Viṣṇu and the right Śiva. This form denotes the union of the two divine personalities, and the synthesization of the two major cults of Vaiṣṇavism and Śaivism. During the churning of the ocean Viṣṇu assumed the form of the enchantress Mohinī with whom Śiva fell in love. He embraced Mohinī sexually and from their union was born the child Harīhara, named after the two deities. The Vijayanagara kings of Deccan patronized the Hari-hara temples where the god is still worshipped.
Harinatha	Author of the Smṛtisāra, a law digest. He was a scholar from Mithila during fourteenth century AD.

Hariścandra	Name of a royal sage and virtuous king of the Solar dynasty during the *Tretā* age and son of Triśaṅku. According to the Purāṇas he gave up his country wife, son and finally himself to satisfy the excessive demands of Viśvāmitra for *dakṣiṇā.* After terrible sufferings the gods took pity on him and raised him and his subjects to the heavenly sphere. But Nārada encouraged him to boast of his great merits, so causing him and his people to fall headlong to earth, but the king's immediate repentance arrested their fall in mid-air where they remain to this day. Their aerial city is said to be occasionally visible.
Harisena^1	Author of the Allahabad Inscription in honour of Samudragupta. He was the son of Dhruvabhūti who was a senior military officer.
Harisena^2	Name of a king of the Vākāṭaka dynasty. His capital was at Vatsagulma and he was one of the most powerful rulers of the second half of fifth century AD. However, the dynasty fell shortly after him.
Hāritīputra	An epithet used by the Cuṭus of Banavāsi who were successors of the Sātavāhanas. This epithet was also used by the Cālukyas of Bādāmi. According to their inscriptions, their name Cālukya is from the tradition that they were born in the interior of the *culka* 'water pot' of the sage Hāriti Pañcaśikha when he was pouring libation to the gods.
Harivaṁśa	'The genealogy of Hari', A work written in Purāṇic style, which forms an appendix to the Mahābhārata and consists of three parts. The first *parva* begins with an account of creation, followed by a genea-

	logical list of the Yādavas accompanied by mythological narratives. The second *parva* narrates the feats and love-affairs of Kṛṣṇa and the *gopīs*. The third, like some Purāṇas, contains prophecies about the Kali age and other matters which bear no relation to the general title. Like the Mahābhārata itself, the Harivaṁśa has been subjected to periodic revision, interpolation and ill assorted additions by successive redactors, often of dubious competence. As an agglomeration of legends and myths brought together for the glorification of Viṣṇu, its contents can scarcely be considered worthy of its purpose.
Harmikā	A railed balcony surmounting the dome of a stūpa. A *harmikā* can be seen on the great *stūpa* at Sānchi.
Harṣa	Name of a ruler of the later Gupta dynasty who ascended the throne at the age of sixteen in AD 606. He reigned forty-one years and restored some of the former glory of the Guptas. He was greatly admired by the Chinese pilgrim Hsüan-tsang whom Harṣa made a member of his court. Three plays are attributed to king Harṣa, the Ratnāvalī, the Priyadarśikā and the Nāgānanda.
Harṣacarita	'Life of Harṣa', is the work of Bāṇabhaṭṭa, a court poet of Harṣa.
Haryaśva	A king of Ayodhyā. He had no son. Gālava offered him Mādhavī for getting a son. In return he wanted 200 white horses each having one black ear.
Haryaśva(s)	The collective name of 5,000 mindborn sons of

Dakṣa who refused to people the earth, but chose instead to lead a celibate and ascetic life.

Hastā Name of the thirteenth *nakṣatra.* A person born in this *nakṣatra* is placed in the *Devagaṇa.*

Hastakamala 'Lotus in hand,' an epithet of Lakṣmī, goddess of good fortune, who emerged from the churning of the ocean holding a lotus.

Hastāmalaka A philosophical poem in 12 to 14 stanzas. It is attributed to Saṅkarāchārya. Its basic idea is contained in the refrain. 'I am the self in the form of eternal real perception', and particularly in the second stanza, 'I am neither a man nor a god nor a *yakṣa*; neither a Brahmaṇa, nor a Kṣatriya, nor a Vaiśya, nor a Sūdra, neither a student of the vedas, nor a house-holder, nor a resident of a forest, nor a monk; I am my own knowledge'.

Hastināpura A city about fifty-seven miles northeast of Delhi, founded by Hastin, the first Bhārata king of the lunar dynasty. Most of the city has been washed away by the Ganges.

Balarāma dragged the ramparts of the city towards him with his ploughshare when the Kauravas refused to give up their prisoner Sāmba (Kṛṣṇa's son) to him.

Hastini The fourth of the four classes into which women are placed according to their bodily and mental qualities. A *hastinī* is of large build, and is plump all over. Her gait is unlovely and flatfooted. She loves violent love-making. She is coarse and bad tempered, but also loyal, affectionate and kind. This classification is according to the medieval texts on erotics.

The Kāmasūtra of Vātsāyana illustrates that there are three kinds of men in accordance to their sexual organ. These are: *śasā*, *vṛṣa* and *aśva*. The corresponding classes of women are *mṛgī*, *vaḍabā* and *hastinī*. The union of the corresponding class of men and women is most satisfying. However, Vātsāyana does not mention the exact size of the sexual organ; but the medieval texts opine that the length of the male organ for the three classes of Vātsāyana should be six, nine and twelve *aṅgulas* respectively.

Hastipāla Jātaka This is the 509th story of the Jātaka.

Hastyāyurveda 'Treatment of elephants,' is a work ascribed to Pālakāpya. The existing text is a large treatise describing the medical treatment of elephants, and also about their food and drinks, their stalls, etc. It is composed in the form of a dialogue between king Romapāda of Aṅga and the sage Pālakāpya.

Hāsya 'Comic' is a *rasa* or sentiment in poetics. The permanent emotion *hāsa* is its essence.

Haṭa yoga Consists of certain mechanical devices or exercises of physical character. The essence of this *yoga* lies in the conquest of *vāyu* 'Air', particularly of *prāṇa* and *apāna*. It is believed that *Haṭayoga* was introduced in the country by Matsyendranātha and Gorakṣanātha, the founders of the Nāthapatha. They thought that this *yoga* was suitable for the average

	man. The ancient *rājayoga* required mental concentration beyond his power.
Hātigumphā (inscriptions)	These inscriptions are in the Hātigumpha cave which is one of the 18 caves at Udayagiri, about six kilometres to the west of the Bhubaneswar railway station in Orissa. These are inscribed by king Khāravela and give details of his conquests and of the public works constructed by him.
Hayagrīva	'The horse headed one', a form of Viṣṇu. Viṣṇu took this form to kill Madhu and Kaiṭabha, the two demons. In Tibetan Buddhism Hayagrīva is a Dharmapāla. In China and Japan the 'horse headed one' is encountered as one of the fierce aspects of Bodhisattva Avalokiteśvara, whose special assignment is in the realm of animals.
Hemacandra	Poet, commentator, philosopher, grammarian and scholar was born at Dhandhuka, about 100 kilometres southwest of Ahmedabad in AD 1089. He was known as Cāṅgadeva and later, when he became a sūri the new name was given to him at the age of 21. He is also known as Kalikāla Sarvajña, the Omniscient of the Kali Age. He is credited with the Triṣaṣṭiśalākāpuruṣa Caritra, the Sābdānuśāsana, the Anekārthasaṁgraha, the Abhidhānacintāmaṇi, the Nighaṇṭu, the Deśīnāmamālā, the Kāvyānuśāsana, the Chandonuśāsana and the Kumārapālacarita.
Hemadpant	A great patron of temple architecture is almost a legendary figure. He is generally identified as a minister of Rāmacandra, the last king of Deccan. Hemadpant may thus be same as Hemādrī. A large

	number of late thirteenth century and early fourteenth century temple all over Deccan is referred to as in the Hemadpanti style.
Hemādri	A famous and learned writer of Deccan. He is particularly known for his voluminous work the Caturvarga cintāmaṇi, a smṛti digest. The Āyurvedarasāyana is also ascribed to him. He was a minister of Mahādeva, the Yādava king of Devagiri (AD 1260-1271).
Hemakuṭa	A mountain north of Himālaya, and bordering on Kimpuruṣavarṣa.
Heramba	A form of Gaṇeśa. This is popular in Nepal and also worshipped in south India. In the Pasūpatinātha temple at Kāthmandu, Heramba has five faces and rides a lion. The four faces are in four sides, with the fifth on top. One of the hands in Abhayamūdrā, eight told various weapons, and the tenth has a modaka, a kind of sweet meat.
Heruka	An important Mahāyāna god. He is an emanation of Akṣobhya. He is regarded as a personification of *Karuṇā* but his representation is fierce. His images are in the dancing pose, a corpse below him, emblems like Vajra and skulls round his hands, and a garland of skulls round his neck. The name of his chief consort is Vajravarāhī. In his Tāntrika form he is known as Hevajra.
Hevajra Tantra	An important Buddhist Tantrik work. It describes the manner of practising the *yoga* of Hevajra or Heruka, so that one may attain siddhi and be resplendent in perfect knowledge.

Hiḍimba	The name of the giant red-haired cannibal *rākṣasa* who dwelt in a śāla tree. He sent his sister Hiḍimbā to decoy the Pāṇḍavas when they were living in the forest after the burning of their house. Hiḍimbā could transform herself into any shape, could fly, and also possessed knowledge of the past and the future. As soon as she saw Bhīma she fell in love with him, revealed her brother's plan and offered to protect him, but Bhīma refused. Hiḍimba then appeared and after a fierce struggle Bhīma killed him, and hence his epithet Hiḍimbajit. Hiḍimbā fled after the death of her brother, but later returned to Bhīma. She lived with him only by day as at nightfall she had to return him to the Pāṇḍavas. Their child, Ghaṭotkaca, was conceived and born on the same day, as is usual with the offspring of *rākṣasīs.*
Hiḍimbā	Name of the sister of Hiḍimba; also name of the wife of Hanumat.
Hīnayāna	'Small means of salvation', the name given to the older and conservative group by the Mahāyāna school. What was meant by the comparison, was that Hīnayāna schools set forth a way of reaching salvation that had only a limited appeal; it was not universalist in intention and scope as the Mahāyāna claimed to be. The Mahāyāna was universal in the sense that it emphasized both the virtue of compassion and wisdom, while Hīnayāna school was characterized by its emphasis on wisdom.
Hindu	There is no agreed definition of the terms Hindu or Hinduism. These two terms do not occur in the

religious books. This term appears for the first time 'Hidu' in the Nagsh-i-Rustam Inscription of the Persian Emperor Darius (522-486 BC).

Some attempt was made to define a Hindu when the Hindu Civil Law was codified in 1955. The Act applied to any person domiciled in the country and who was a Hindu by religion in any of its forms or developments. It was specifically mentioned that Vīraśaivas, Liṅgāyatas, and followers of the Brāhmo, Prārthanā and Ārya Samāj were also Hindus.

Hiraṇyagarbha 'Golden-womb', or 'Golden-egg', was the first, the only thing existent. According to the Ṛgveda, Hiraṇyagarbha was the creator of everything else. This is also one of the thousand names of Viṣṇu.

Hiraṇyahasta 'Golden-handed', the name of the child given by Aśvins to Vadhrimatī, whose husband was impotent.

Hiraṇyakaśipu 'Golden-robed', name of a king of the daityas, whose wealth and power were matched only by the costliness of his apparel. He tried to dissuade his son Prahalāda from being a devotee of Viṣṇu whom he hated. When he failed in his efforts, he tried to kill Prahalāda, but Viṣṇu saved him every time. Ultimately with Viṣṇu's grace he started loving his son, and when later Viṣṇu killed him in his Nṛsimha incarnation Prahalāda succeeded him as the king of the *daityas*. However, the Bhāgavata purāṇa suggests that Hiraṇyakaśipu told Prahalāda to find out Viṣṇu from one of the pillars of his palace. He then broke the pillar. Viṣṇu in his man-lion form was sitting inside. He killed Hiraṇyakaśipu, thus fulfilling Brahma's boon to him that he would not be killed by a man or an animal or a created being.

Hiraṇyākṣa Name of the brother of Hiraṇyakaśipu. Viṣṇu killed him in his Varāha incarnation.

Hiraṇyavāhu Another name of the river Sona, according to the Amarakośa.

Hira Vijaya Sūri A learned teacher of Gujrat of sixteenth century AD. Abul Fazl has given in his Āin-i-Akbarī, a list of 140 learned men of his time. He placed them in five classes. The first class which contained 21 names had the names of nine non-Muslims. Hīra Vijaya Sūri was one of them. On the invitation of the emperor Akbar, he had gone to Fatehpur Sikri to expound the principles of the Jaina religion to him.

Hitopadeśa 'Salutary Instructions', a collection of fables and tales in prose and verse. The compilation is ascribed to Nārāyana, who was perhaps a scholar during eleventh or twelfth century AD.

Holākā (or Holikā) Commonly called Holī. A spring festival dedicated to Krṣṇa and the *gopis*. It took the place of an earlier kind of Saturnalia, the survival of a primitive fertility ritual, combining erotic games, 'comic operas' and folk dancing. Some of the earlier elements remain, such as the singing of suggestive songs, the throwing of coloured water, and jumping over bonfires, the ashes of which were believed to possess magical powers.

In Orissa, the images of Krṣṇa and Rādhā are kept in a decorated *vimān*, and are brought to one

	place in a procession and later they will be rewarded. This is perhaps peculiar to Orissa only.
Homa	Name of the act of making an oblation or burnt offering to the gods by throwing ghee into the sacrificial fire.
Horā	'Astrology'. In later age the term *jyotiṣa* came to include three distinct branches. These are *tantra*, *horā* and *śākhā*. Horā dealth with horoscopes.
Hotṛ	Title of the priest employed in the performance of the sacrifice related to the Ṛgveda.
Hotrā	'Call, invocation', used in ritual and personified as the wife of Agni.
Hoysaleśvara	A temple of Śiva constructed by the Hoysalas in Dvārasamudra, modern Halebid.
Hṛdaya	'Heart'. Since the Vedic periods, *hṛdaya* has been considered the seat of consciousness.
Hrīm	A *bījamantra*, found in the Tāntrika forms of all the religions of India.
Hṛṣīkeśa	'One who is happy, pleasant and powerful', a name of Kṛṣṇa.
Huṣka	Mentioned in the Rājataraṇginī along with Juṣka and Kaniṣka as founders of cities in Kashmir. He is identified with Kuṣāṇa king Huviṣka, and Huviṣkapura the city founded by him with Ushkur in the Kashmir Valley, beyond the Barāmulla pass.
Hvām	A *bījamantra*, used in the Jaina *śānti* rites where it signifies the male organ.

I

Iḍā	Name of a sacrificial food which is offered between the prayāja (preliminary) and aruyāja (final) sacrificial rites (RV., I-40, 4); according to Tantras, it is one of the principal nerves of the body. It is on the left of the spinal chord.
Iḍāpātra	Name of the vessel used for the *iḍā* oblation. It is placed on the head of the corpse when the deceased's sacrificial implements and body are cremated. The *iḍāpātra* is sacred to the gods and the *pitṛs*, and in it the soma always purifies itself (AV, XVIII, 3, 53-54).
Idaspati	'Lord of the libation'. A title of Puṣan (RV, VI-58-4); of Viṣṇu (Bhāg. P., IX-2-35) and of Parjanya, god of rain (RV, V-42-14).
Iḍāviḍā	Name of a daughter of the royal *ṛṣi* Tṛṇabindu. She became the wife of Viśravas and mother of Kubera, the god of wealth.
Idhmavāha	'Carrier of sacrificial fuel'. Name of one of Agastya's sons by Lopāmudrā, and of the adopted son of Kratu. According to the Mahābhārata (Vana-99) he remained in the womb for seven years.

Ihāmṛga	One of the ten forms of a drama; also the name of a mythical animal made up of parts of beasts, birds and reptiles according to the sculptor's or painter's fancy.
Ikṣvāku^{1}	Name of the son of Manu, and progenitor of the line of kings to which Rāma belonged (Rāmāyaṇa I-1-5 to 70).
Ikṣvāku^{2}	Name of a dynasty which ruled in the Krishna valley from their capital Vijayapuri near Nagarjunakonda. The founder of the dynasty was Sāntamula who ousted the Satavahanas from this area in the third century AD.
Ilā^{1}	Name of a goddess in the Ṛgveda (I-31-11).
Ilā^{2}	Name of the daughter of Vaivasvata Manu. Manu had no sons, so he performed a sacrifice for a son, but a daughter was born. Vasiṣṭha, the family priest turned Ilā into a boy, and he was named Sudyumna. Once the boy entered a forest where Śiva and Parvati were sporting. He was turned into a girl at once. Budha fell in love with that girl, and a son named Pururavas was born to them. Later, Vasiṣṭha prayed to Śiva and with his blessings Sadyumna became male in alternate months. (Bhāgavata, 9-1). According to the Mahābhārata Ilā was both mother and father of Pururavas (I-75).
Ilāvilā	Name of the mother of Kubera.
Ilāvṛtavarṣa	Name of the central country in Jambūdvipa. The Sumeru mountain is at the centre of this which

	spreads 9000 yojanas on all sides of the Mountain (Viṣ Pu-II-2-14 to 15).
Ilibiśa	Name of a demon whose strong castles were broken down by Indra (Rv. I-33-12). Sāyana identifies the demon with Vṛtra.
Indirā	A name of Laxmi, the wife of Viṣṇu.
Indirālaya	'Abode of Indira' i.e., the blue lotus from which the goddess Indira emerged at the creation.
Indra[1]	Name of the favourite god of the Vedic people. More than one-fourth of the Ṛgveda is devoted to his praise. He is primarily the thunder god. the conquest of the demon of drought and darkness named Vṛtra and the consequent liberation of the waters are his mythological essence. He is also a war god. He breaks the castles (*pura*) of the demons and is thus called Purandara. Indra loses his importance in the post-vedic mythology. He is the king of gods in the epics and Purāraṇas but in his battles with the demons it is they who generally have the upper hand. Rāvaṇa's son Meghanāda conquered him and got the epithet Indrajit (Rāmāyana VII, 29-30).
Indra[2]	The name was borne by four persons of the Rastrakuṭa dynasty. Indra I was a chief of a small principality of Berar. He married a princess of the Cālukya family. The fortunes of the family began to rise during the reign of his son Dantidurga who ascended the throne in AD 733, and managed to become the overlord of Deccan within about fifty years. Nothing is known about Indra II; Indra III ascended the

Rastrakuṭa throne towards the end of 914 at the age of 30 and he died in AD 922; Indra IV was a member of the Rastrakuṭa family.

Indrabhūti Name of the first pupil of Mahāvīra. 'The oldest monk of the venerable Ascetic Mahāvīra was Indrabhuti of the Gautama *gotra*, who instructed five hundred *Sramaṇas*' (Kalpa Sūtra). The Digambara Jains believe that he was the head of the Jainas after the *nirvāṇa* of Mahāvīra.

Indradhanus 'Indra's bow', also called *Indracāpa* (rainbow).

Indradyumna Son of Sumati and grandson of Bharata was a pious and liberal king of Panḍya. In his old age he handed over the kingdom to his sons and went to the forest. Once he failed to welcome the sage Agastya who then cursed him to become an elephant. Subsequently he became the lord of elephants with the power to remember his past life. One day he came to a lake near *Trikuṭa.* The *gandharva* Hūhū while playing with *apasaras* had disturbed the sage Devala practising austerities there. Devala cursed Hūhū to become a crocodile in the lake. As the elephant stepped into the lake, the crocodile caught hold of his leg. Their tug of war continued for 1000 years. Viṣṇu then appeared, killed the crocodile and saved the elephant. They were both transformed into their former bodies. Indradyumna then went to heaven.

Indragni Indra and Agni conjoined. This dual form is regarded as twin brothers, handsome and wise, the sons of Dyaus and Aditi. They represent the *Kṣatra*

	and embody the Āryan ideal of heroism in battle and the auspicious bonds of friendship (RV. IX-5-2).
Indragomin	Also called Indradhruva, he belonged perhaps to the first century AD. He was the author of the *Aaindra-Vyākaraṇa*.
Indrajāla^1	'The net of Indra', i.e., the art of magic. To frighten away an enemy army, illusions of great armies should be 'called up', or a mirage-like picture of their future defeats as well as the appearance of immense strom clouds. (AGP, II, p. 870).
Indrajāla^2	Name of a weapon used by Arjuna. In Vedic warfare nets were used to entangle the enemy.
Indrajit	'Conqueror of Indra'. An epithet applied to Meghanāda, son of Rāvaṇa. He captured Indra and refused to release him until the gods granted him the gift of immortality. By the power of his *māyā* he was able to make himself invisible in battle.
Indrakhīla	'Indra's post', A pillar dedicated to Indra and placed at the city gate; also the name of a large slab of stone placed at the entrance of a house.
Indraloka	The world or the region of Indra. The *Kṣatriyas* who never retreat or surrender in a battle go to this *loka* after their death (VP. I-22-12).
Indrāṇī	Wife of Indra. In the later literature she is given the name Sācī. Indrāṇī is also one of the *saptamātaras*, *aṣṭamātaras* and *navaśaktī*.
Indraprastha	A city built by Pāṇḍavas as their first capital. After their marriage with Draupadī, the Pāṇḍavas came to

	Dhṛtarastra at Hastinapura. He gave them half the kingdom, and told them to live in Khāṇḍavaprastha. The Pāṇḍavas built their capital Indraprastha there (Mahābhārata I-208).
Indrapura	Ancient name of Indore, a village in the Anupshahar sub-division of the Bulandshahar district of Uttar Pradesh. The name appears in a copper-plate inscription of the time of Skandagupta, dated AD 465, found in this village.
Indrasuta	'Son of Indra'. An epithet of the monkey king Bāli, and of Arjuna and Jayanta.
Indravrata	'Indra's rule of conduct'. One of the duties of a king, who should shower benefits on his kingdom, even as Indra showers plentiful rain (Manu IX-304).
Indrāyudha	'Rainbow,' usually a sign of good fortune, but when appearing in a cloudless sky or in the evening it is a bad omen for the state.
Indumatī	Name of the sister of the king of Vidarbha and wife of Aja, the grandfather of Rāma.
Irā^{1}	Name for any drinkable fluid, especially milk. It is closely allied to iḍā.
Irā^{2}	Name of an *apsaras*, daughter of Dakṣa and wife of Kaśyapa. Her three daughters were called Latā, Valli and Virudhā which grows again after having been cut. These children became the mothers of trees, plants and shrubs.
Irāvatī^{1}	A name of Durgā as wife of Rudra.

Irāvatī[2]	Name of a Himalayan river (Rāvī) sacred to the *pitṛs.*
Irāvatī[3]	Name of a daughter of Krodhavaśā and wife of Pulaha. She became the mother of the four royal (or divine) elephants viz., Airāvata, Kumuda, Añjana and Vāmana.
Iruvinaiyoppu	Equating the two types of *Karma,* the good and the bad, a term in Śaiva Siddhantā or Tamil Śaivaism. The soul becomes indifferent to both merit and demerit, realizing that merit is bondage even as demerit is.
Isā	Name of the shortest of the thirteen principal Upaniṣadas, 'so-called from its first word; or sometimes 'Isāvāsyam' from its first two words.
Iśitva	'Control over the animal and the vegetable kingdoms', one of the eight *Siddhis.*
Isopaniṣad	Is generally counted as the first Upaniṣad. It is named after the first word or the first two words of its text. This is the only Upaniṣada, which forms a part of the mantra portion of a Vedic Samhitā. It is the fortieth chapter of the Sukla Yajurveda, or the Vājasaneyi Samhitā.
Iṣṭadevatā	A god chosen by an individual as the object of his special pious attention.
Iṣṭāpūrta	'Stored-up sacrificial rites'. The accumulated merit of the sacrifices offered during one's lifetime, believed to accrue to the dead.
Iśvara[1]	'Lord', the term commonly used to refer to God as

	supreme personal being. In some late sectarian texts Iśvara and Iśāna are applied synonymously to Śiva. Though Patañjali, in his presentation of the Sāmkhya and Yoga systems as a single philosophy, used the title Iśvara it lacked the comprehensive significance of the Hindu non-sectarian term Iśvara, signifying 'God'.
Iśvara^{2}	The name according to the Digambaras of the yakṣa attending on the eleventh *tirthaṅkara* Śreyansanātha.
Iśvaragītā	Name of the first eleven chapters of the second part of the Kūrma Purāṇa, which are devoted to Śiva.
Iśvarakṛṣṇa	Name of the well-known expounder of the Sāmkhya philosophy. His Sāmkhyakārikā is the earliest of the available works on this system of philosophy. His period is not definitely known, but it is generally believed that he lived sometime between the third and fifth century AD.
Iśvarapratyabhijñākārikā	This is one of the first works on Kasmira Saivism by Utpalacārya. He also wrote two commentaries on it. He wrote these works mainly as a reply to the Buddhist objection against the fundamentals of the monistic Śaivism.
Iśvarapratyabhijñāvimarśinī	Is a commentary by Abhinavagupta on Utpalācārya's—Kārikā and its commentaries.
Itivuttava	The fourth book of the Khuddaka Nikāya. It contains 110 sūtras, each of which begins with the words *Vuttamh, etaṁ Bhagavatā. Itivuttaka* is also the name given to one of the nine divisions (*aṅga*) into which the Buddha's preaching is divided.

J

Jabālā	Mother of a natural son, Satyakāma Jabālā, who despite his lowly caste was accepted as a pupil by Hāridrumata Gautama.
Jābāli	Name of the priest of Rāma's father Daśaratha, king of Ayodhyā. After the king's death Jābāli tried unsuccessfully to induce Rāma to assert his right to the throne, using arguments common to the Lokāyatikas or materialists. Jābāli contended that now Rāma's father was dead, traditional sacrifices like the *ekoddhiṣṭha śrāddha* were mere artifices, invented to dupe people into making gifts to the priestly officients. But Rāma denounced these views as being inconsistent with tradition and established institutions, which was undoubtedly true, but was not perhaps an adequate answer to Jābāli's assertions. Instead, Rāma's reply is made the excuse for a homily concerning 'eternal and universal truths of abiding ethical interest'.
Jagadhātrī	'World-nurse', an epithet of Durgā in a particular form. In this form she has four arms, and her vehicle is Simha.
Jagadgaurī	'World-Gaurī', an epithet of Manasā and Parvatī.

Jagadīśa (Tarkālaṅkāra)	Name of an important Navya Nyāya scholar of sixteenth century AD from Bengal. He is credited with the Mayukha, a commentary on the Tattvacintamaṇi of Gaṅgesa, the Sābdasakti Prakāśikā and a commentary on the Anumitididhiti of Raghunath Siromaṇi.
Jagamohan	Name of the *maṇḍapa*, or the assembly hall in front of the sanctuary in an Orissan temple.
Jaganmātṛ	'World-mother'. An epithet of Durgā and Lakṣmī.
Jagannatha^{1}	'Lord of the world', a form of Kṛṣṇa. The chief centre of Jagannatha's worship is the great temple complex at Puri, situated on the sea-shore of Orissa. Three wooden statues of Jagannātha, his brother Balarāma and his sister Subhadra are enshrined in the main sanctum. Every twelve years the statues are renewed and the old ones are buried underground in an unfrequented part of the extensive temple compound. The present temple of Jagannātha at Purī was built by Anantavarma Coḍagaṅga in twelfth centurty AD.
Jagannatha^{2}	Name of the last great writer on poetics was a scholar residing in the court of Shah Jahan in Delhi. He was the son of Perubhaṭṭa or Parambhaṭṭa and Laxmi of the village Mungundu in the Godavari district. Shah Jahan gave him the title Panditaraja. The tradition is that Jagannatha fell violently in love with a Muslim girl Lavangī whom he married later. He was credited with the Prauḍhamanorama Kucamardini and the Rasagaṅgādhara.

Jāgrat Jātaka	This is the 414 story of the Jātaka. It is related with the story that when Buddha heard that a *upāsaka* had saved a caravan of merchants from thieves by keeping awake the whole night.
Jahnu	Name of a sage. When Bhagīratha was leading Gaṅgā to the sea, they passed through a place where Jahnu was performing a *yajña.* All the things collected for the *yajña* were washed away in the current of the river. In his anger Jahnu drank up the river. On the request of the gods, Jahnu agreed to release her. She came out of his ear hole, and that is why she is called Jahnavī, the daughter of Jahnu (Rāmāyana I, 43).
Jaimini	Name of a famous ancient sage of India. The *Mimānsā sūtras* are attributed to him.
Jaimini Samhitā	This one of the three existing recensions of the Sāmaveda. The other two are Kauthuma and Rāṇayanīya. This recension is current in Karnataka. It is also called *Talavakāra Samhitā.*
Jaina	'Relating to the Jainas', √ji 'to conquer'. Jainism is one of the three 'heterodox' Indian philosophies which rejected the Veda as an infallible source of knowledge. Jainism was founded during pre-Vedic age and Riṣabhanāth was its founder *tirthankar.* Mahavira was its twenty-fourth and last *tirthankar* or *jina* 'victor'. He was contemporary to Buddha (sixth century BC). In course of time, the religion broke up into two groups, Digambaras and Svetambaras. The former enjoin their monks to be nude, while the latter allow theirs to wear white clothes.

The former are found throughout the country and the latter are found mostly in Gujrat and western Rajasthan.

Jaina cosmological theory is based on the concept of universal unity. Though substance is by its nature regarded as eternal and unchanging, it is also the medium of circumstantial changing modes (*prayāyas*). Without these modes or mutations substance would be only an abstraction, without them the process of origination, decay, and further origination would cease.

Jaina-rājataraṅgiṇī	This is a continuation of the *Dvitīyarājataraṅgiṇī* of Jonarāja by his pupil Śrīvara. It describes the historical events of Kashmir during the later period of the reign of Zain-ul-Abidin, and also of his successors Haider Shah, Hassan Shah and Muhammad Shah. The period covered is 1450 to 1486. Śrīvara was the minister in charge of cultural affairs in the court of Sultan Zain-ul-Abidin.
Jainendra Vyākaraṇa	'The grammar attributed to Jinendra', is a work by Pujyapāda Devanandi, a Jaina. It does not deviate much from Pāṇini. It excludes the vedic portion of Pāṇini's Aṣṭādhyāyī.
Jaipur	Name of the modern capital of Rajasthan. It was built by Jaya Simha II as his capital in 1727. It is perhaps the first planned city in northern India.
Jājali	Name of a Brahmaṇa who after practising severe austerities thought that he had attained the highest in *dharma*. A voice from the sky told him that he was inferior in that respect to Tulādhāra, a Vaiśya

	and trader of Vārāṇasī. Jājali went there and was told by Tulādhāra that the highest *dharma* is in practising one's profession without cruelty to any living being (Mahābhārata XII-261-62).
Jalauka	Name of the son of Aśoka (Rajataraṅginī 1, 108), and succeeded him as the king of Kashmir. Jalauka was a worshipper of Śiva. He was a powerful king. He expelled a number of foreigners from Kashmir.
Jalebha	Name of the mythical water-elephant, often depicted as the vehicles of *yakṣas* and *yakṣiṇīs.*
Jalhaṇa	Was the compiler of the anthology Suktimuktāvali or Subhāṣitamuktāvali in AD 1257.
Jamadagni	Name of a vedic sage who was a descendant of Bhṛgu and father of Paraśurām. Once king Kārtyavirya visited the hermitage of Jamadagni when the latter was absent. He stole the calf of Surabhi, the sacred cow. Parasurāma, when he came to know of it, attacked Kārtyavirya killed him and recovered the calf. In revenge the sons of Kārtyavīrya slew Jamadagni (Mahābhārata III-116).
Jāmbavān	Name of the king of bears (an aboriginal tribe) who assisted Rāma in his invasion of Laṅkā. According to the Rāmāyana he travelled over the earth twenty-one times at the request of the gods to gather the herbs from which ambrosia was made. According to the Harivaṁsa (ch. 39), he had got hold of the celebrated gem *syamantaka.* Kṛṣṇa wanted this gem, and there was a great fight between the two for it. On the twenty-first day of the

	fight, Jāmbavān submitted, gave up the gem, and also gave his daughter Jāmbavatī to Kṛṣṇa.
Jāmbavatī-vijaya	Name of a poem, now lost. Jalhaṇa in his *Suktimuktavali* quotes a verse by one Rājaśekhara who ascribes this poem to the grammarian Pāṇini. A fragment from this poem is preserved by Rāyamukuṭa in his commentary on the Amarakoṣa.
Jambha	Name of an *asura.* He was the chief among the asuras who snatched away *amṛta* from the hand of Dhanvantari at the time of the *amṛtamanthana* (AP. ch. 3). Jambha was killed by Indra.
Jambudvīpa	Name of the central continent of seven continents in which the world is divided. The great mountain Meru stands at its centre, and Bharatavarṣa is its best part (VP. II-3-22). According to the Buddhist geography this dvīpa means only India. The Mahābhārata also speaks (VI- ch. 6) of a four *dvīpa* system round Meru. These are Bhadrāśva in the east, Ketumālā in the west, Jambu in the south and Uttarakuru in the north.
Jambuka Jātaka	This is the 335th story of the Jātaka.
Jambumālī	Name of a general of Rāvaṇa, the king of Laṅkā. He was killed by Hanumān. (Rāmāyaṇa V. ch. 44).
Janaka	Name of the king of Mithila and father of Sitā, the wife of Rāma. Just before the marriage of Sitā and Rāma, Janaka described his pedigree. He said that there was a great king named Nimi. Nimi's Son was named Mithi, and Mithi's son was named Janaka. Since then all descendants of this Janaka have borne

	the epithet Janaka. He, the father of Sitā, was twentieth in descent from this first Janaka (Rāmāyana I, ch. 71).
Jānakī	Daughter of Janaka, a patronymic of Sitā.
Jānakiharaṇa	Name of a book by Kumāradasa. The entire Sanskrit text of this work have not been found, but the Simlalese literature has preserved a word for word gloss of the first 14 cantos and a part of the fifth; this brings the story down to Aṅgada's embassy to the court of Rāvaṇa.
Janamejaya	Name of the king of Hastinapura, son of Parikṣit, and great grandson of Arjuna. His father died from snake bite. He then performed a sacrifice for exterminating serpents. After a large number of serpents had been destroyed he stopped the sacrifice on the request of Āstika whose mother was a serpent. It was to Janamejaya that Vaisampāyana, a disciple of the sage Vyāsa, recited the Mahābhārata, the story of Janamejaya's ancestors (Mahābhārata I-51 to 61).
Janardana	'He who makes the asuras tremble; a name of Kṛṣṇa (Mahābhārata V-ch. 70).
Janasandha Jātaka	This is the 468th story of the Jātaka.
Janasthāna	Name of a part of Daṇḍaka forest, where Rāma lived for some time during his exile. Sūparṇakhā, sister of Rāvaṇa, lived here. (Rāmayana I, ch. 1).
Jaṅgama	'That which moves', the animal kingdom. Susruta (I-1-30) and other authorities divide the animal kingdom into four classes. These are: *Jarāyuja*, *Aṇḍaja*, *Svedaja* and *Udbhidaja*.

Jaṅgiḍa	Name of a tree whose wood is regarded as a powerful amulet, capable of protecting animals as well as men, and of destroying the power of witches. It also has curative properties and prolongs life.
Jaṅguli	Name of a Mahāyāna goddess who cures and prevents bites. She belongs to the group of Dhāraṇis.
Japa	The repetition of a mantra or prayer, either verbally or mentally, accompanied by meditation on one's chosen deity or by a *maṇḍala* or *yantra.*
Jarā	Name of a hunter who unwittingly killed Kṛṣṇa who was sitting under a tree. Jarā saw his feet from a distance. Thinking that these were the ears of a deer, Jarā shot an arrow. Since his feet were the only place where Kṛṣṇa was vulnerable, the arrow killed him (Mahābhārata XVI, ch. 4).
Jarāsandha	Name of a king of Magadha. He was the son of Bṛhadratha. His two daughters were married to Kansa. When Kṛṣṇa killed Kansa, Jarāsandha attacked him 18 times but failed. Kṛṣṇa then retired to Dvārakā. Jarāsandha had many kings in captivity. Kṛṣṇa took Bhīma and Arjuna to kill Jarāsandha and free the kings. Bhīma wrestled with Jarāsandha, and killed him by pulling apart his legs, so that his body split along the line it was joined. (Mahābhārata II, 14-23).
Jaritā	Name of a bird. She lived in the Khāṇḍava forest, and was the wife of the sage Mandapāla.
Jātaka	Name of the stories of the previous births of Buddha when he was a Bodhisattva. There are altogether

	547 Jātakas. The collection was said to have been taken along with the Buddhist scriptures from India to Sri Lanka by prince Mahendra in the third century BC. These were then translated from Pali to Simhalese. The original Pali version was lost later. In the fifth century AD the stories were retranslated into Pali. The authorship of the translation is ascribed to Buddhaghoṣa.
Jātakamālā	'Garland of birth stories', is a Sanskrit work by Āryasūra. It contains 34 stories illustrating the compassion of Bodhisattva.
Jātakarma	A *samskāra* after the birth of a son to ensure his welfare. Dilipa performed it when his son Raghu was born. (Raghu V. III, 18).
Jaṭāsura	Name of an *asura.* When the Pāṇḍavas were on their exile in the forest and Arjuna had left for the Himālaya in quest of weapons, Jaṭāsura, taking advantage of the temporary absence of Bhīma carried off Yudhiṣṭhira, Nakula, Sahadeva and Draupadī. He was overtaken and killed by Bhīma (Mahāb. III ch. 157).
Jatavedas	Name of a common Vedic epithet for Agni.
Jaṭāyu	Name of a mythical bird, son of Arjuna and Śyenī. He resisted Rāvaṇa when he was carrying off Sitā. He was seriously wounded, but before his death he could inform Rāma about what had happened to Sitā. (Rāmāyaṇa III, ch. 50-51 and 67).
Jaṭilā	Name of a female descendant of Gautama, she was the wife of seven *riṣis.* Her case was given as an

	example by Yudhiṣṭhira, when Draupadi's father wondered how his daughter could have five husbands. (Mahāb. I, 196).
Jaugaḍa	A site of Rock Edicts of Aśoka, is about 28 kilometres northwest of Garẏam in Orissa. As in Dauli, the eleventh, twelfth and thirteenth of the fourteen Rock Edicts have not been inscribed here; and there are two additional Edicts, known as the Kaliṅga Edicts addressed to the people of Kaliṅga. The inscriptions are on three separate pieces of rock. They were discovered in 1850.
Jayadeva	Name of the author of the Gitagobinda. He said that he was from the Kenduvilva village. This is a village near Bhubaneswar, the capital of modern Orissa.
Jayadeva Miśra	The most important exponent of Navya Nyāya in Mithila after Gaṅgeśa. His commentary known as Āloka on the Tattvacintāmaṇi of Gaṅgeśa is famous throughout the country. His contemporaries gave him the epithet Pakṣadhara. He was, thus, a famous logician of fifteenth century AD.
Jayadratha	Name of the king of Sindhu who was also the husband of Duḥśalā, daughter of Dhṛtarāstra. During the exile Jayadratha went to find out the Pāṇḍavas, but he got Draupadī alone and tried to carry her off by force. The Pāṇḍavas chased him and after defeating his forces, made him a captive. His life was spared by command of Yudhiṣṭhira. Jayadratha went away humiliated. He worshipped Śiva who

gave him a boon that he could defeat all the Pāṇḍavas except Arjuna.

During the battle of Mahābhārata, Abhimanyu, son of Arjuna, was causing havoc among the Kaurava forces. Six greatest fighters of the Kauravas then attacked Abhimanyu simultaneously. Arjuna who was fighting elsewhere did not know this. All attempts by the other Pāṇḍavas to rescue Abhimanyu were foiled by Jayadratha, and he was killed. Arjuna vowed to kill Jayadratha when he came to know this. This he did the next day (Mahāb. VII-chs. 48 and 146).

Jayanta Son of Indra and Śaci. Jayanta once took the form of a crow and lost one eye. according to the Rāmāyana, when Hanumān found Sitā at Laṅka, he wanted to carry back something which would convince Rāma that he had actually found Sitā. Sitā then told him about an incident nobody else knew. Once, in Citrakuṭa Rāma was sleeping with his head on Sitā's lap. Indra's son took the form of a crow and started clawing between Sitā's breasts. Rāma woke up, picked up a blade of grass and shot at the crow. The blade of grass chased Jayanta through the three worlds. The crow then came and asked Rāma's forgiveness and Rāma then saved his life, but since anything shot by Rāma could not go in vain, the crow lost his right eye.

Jayāpiḍa King of Kāśmira and a valiant general of the late eighth century. In the early part of his reign he had launched an expedition against the eastern coun-

	tries. According to the Rajataraṅgiṇī, he had gone upto Gauḍa. Jajja, a usurper, occupied the throne of Kāśmira during his absence, but Jayāpīḍa easily defeated and killed him on his return.
Jetavana	Name of the one of the three sects of Buddhism in ancient Śrilanka. The other two were Mahāvihāra and Abhayagiri. The Jetavana sect separated from the Abhayagiri sect in third century AD.
Jīṁ	A *bījamantra* from which Mahāśītavatī has emanated. Mahāśītavatī is a Mahāyāna deity. She belongs to the Mahārakṣā group, and is the regent of the north direction.
Jimūta	A great wrestler. He had come to the court of king Virāṭa during a festival. It was during the year when Bhīma was working as the cook of Virāṭa. The king ordered Bhīma to wrestle with Jimūta. Bhīma did so and killed Jimūta. (Mahāb. IV, ch. 13).
Jimūtavāhana	An epithet of Indra; also an important writer on the Dharmasāstras.
Jina	'Victor'. The Jainas use this term for their tirthankaras. Thus a Jaina is a follower or worshipper of Jinas. The Buddhists also use this term for Buddha.
Jinagupta	Name of a Buddhist monk. He went to China in AD 557 and lived in Ch'ang-ngan and had translated 43 Buddhist texts into Chinese.
Jinendrabuddhi	Name of the author of the Kaśikāvivaraṇapañjikā, popularly known as Nyāsa. This is a learned commentary on the Kaśikāvṛtti. He is mentioned by Māgha and other grammatical works. He was, thus,

	a famous grammarian of ninth century AD from Bengal.
Jineśvarasūri	Name of a Jaina Āchārya of eleventh century AD. He was the founder of Kharatara Gaccha, a branch of Śvetāmbara Jainas. He is also credited with the Pramalakṣma, a scholarly work on logic.
Jīva	'Soul', the one which passes from body to body in successive births. *Jīva* is generally identified with ātman, but distinguished from Kṣetrajña, the one who makes the body work.
Jīva Gosvāmin	A prominent figure among the Gauḍīya Vaiṣṇavas. He left home at the age of 24, and joined his uncles Sanātana and Rūpa at Vṛndābana where he settled down for life. He was a writer and the Ṣaṭ-sandarbha, the Gopāla-campū and the Harināmāmṛta Vyākaraṇa are ascribed to him. He died in the year 1609.
Jīvaka	A famous physician of ancient India. He was the personal physician of Buddha. He had been abandoned on the roadside by his mother in his infancy. He was picked up and brought up by prince Abhaya. Thus, he had epithet Komārabhacca. In his boyhood, Jīvaka went to Takṣaśilā and learnt medicine as the apprentice of a renowned physician. The sixth book of the Mahāvagga in the Vinaya Piṭaka describes some of his miraculous feats in curing diseases.
Jīvanmukta	'Emancipated while living'. According to the ve-

	dānta, a man becomes *Jīvanmukta* when he has attained true knowledge. He is no longer subject to any of the illusions subjective or objective which could make any knowledge, action, or feeling possible for him. For him all world-appearance has ceased.
Jñānamārga	'Way of knowledge', one of the several ways of attaining mokṣa, liberation. The others are *Karmamārga, bhaktimārga,* etc. Jñāna is philosophical understanding. It is opposed to *ajñāna* or *avidyā* which is the root cause of suffering and rounds of rebirth.
Jñānamudrā	'Gesture of knowledge', name of a hand pose. The palm of the hand, in this mudrā, is held against the bosom near the heart, with the tips of the thumb and the idex or middle finger touching each other.
Jñānendriya	The (five) organs of sense viz., eye, ear, nose, tongue and skin; and *manas*(mind). In the Samkhya system manaṡ is a separate category by itself. Manusmṛti says that manas is an internal organ which by its quality belongs both to Jñānendriya and Karmandriya sets.
Jumaranandin	Name of a grammarian of fourteenth century AD. He revised the commentary which the author Kramadīśvara had written on his grammar Samkṣiptasāra.
Jvālāmukhī	Name of place of pilgrimage, about thirty-five kilometres south of Kangra town in Himachal Pradesh. The temple has no idol. Natural jets of gas about ten in number come out of the rock where the temple has been built. These when set on fire are con-

	sidered to be the mouth of the goddess. This is also a *piṭha* of *Śakti* worshippers. Devī's tongue is said to have fallen here.
Jyaiṣṭha	Name of a month, May-June. The moon gets full near the *Jyeṣṭhā nakṣatra* during this time. Its god is Agni.
Jyotirliṅga	The twelve great Śiva-liṅgas. These are 1. Somanātha, 2. Mallikārjuna, 3. Mahākāla, 4. Omkāra, 5. Kedāra, 6. Bhīmaśaṅkara, 7. Viśveśvara, 8. Tryambaka, 9. Vaidyanatha, 10. Nāgeśa, 11. Rāmeśvara and 12. Ghuśrineśa.
Jyotiṣa	'Astronomy', is one of the six Vedāṅgas, i.e., accessory to the Vedas.
Jyotsnā Jātaka	This is the 456th story of the Jātaka.

K

Ka	The Sanskrit interrogative pronoun 'who' frequently used as an allusion to the nameless source of universal power, later called Hiraṇyagarbha, 'the golden germ,' 'the source of golden light', 'the only lord of all created beings' (RV. X-121-1). Each stanza of this hymn concludes with the refrain: 'what god shall we adore with our oblation?', i.e., To whom shall we address our hymn? 'The last stanza identifies 'Ka' with Prajāpati, who alone comprehends all created things. In Trantrism 'Ka' stands for anger, Kāmadeva, etc.
Kabandha	Name of a monstrous rākṣasa. He had no head or chin. His mouth was on his belly and his one eye on his breast. His arms were enormously long. Rāma and Lakṣamaṇa met him when they were searching for Sitā. They killed him by cutting of his arms. After his death, when his corpse was burned, his spirit arose and said that he had been deformed due to the curse of a sage. He advised Rāma to befriend Sugrīva who would help him in recovering Sitā (Rāmāyana III, 69-72).
Kaca	Name of the son of Bṛhaspati. Once the gods found that after a battle with the *asuras*, all the *asuras*

	killed in the battle were revived by their *guru* Śukra. So they sent Kaca to Śukra to learn from him this science of the revival of the dead. Devajānī, daughter of Śukra, fell in love with Kaca, but when she expressed a desire to marry him he refused her. On this Devajānī uttered a curse that Kaca would never be able to apply the science he had learnt. (Mahābh. I. 67).
Kacchapaghāta	Name of a Rajput tribe, now known as Kacchāwā. This tribe ruled over Gwalior and adjacent regions in the tenth and eleventh centuries.
Kadalī^{1}	Name of a river sacred to the *pitṛs*. Rāma at one time dwelt on its banks.
Kadalī^{2}	Name of a plantain (Musa sapientum) which represents vegetative power.
Kadamba^{1}	A dynasty which ruled over western Karnataka, with their capital at Banavāsi. Their first ruler Mayūraśarman flourished about the middle of the fourth century AD. The rule of the dynasty came to an end sometime in the beginning of the seventh century.
Kadamba^{2}	Name of a tree, sacred to Kṛṣṇa. The goddess Kalī is said to become excited by drinking *Kadamba*—flower wine.
Kādambarī	A prose romance by Bāṇabhaṭṭa. It narrates the love story of Candrāpīḍa and Kādambarī in their present and past lives.
Kadrū	Name of the daughter of Dakṣa who was also the wife of Kaśyapa. She was the mother of 1,000 serpents. With the help of her sons she was able to

	cheat Vinatā in a wager, and make her slave. Later, Vinatā was freed by her son Garuḍa.
Kikasī	Name of the mother of Rāvaṇa. She was the daughter of Sumāli. On the advice of her father she went to the sage Viśravas, who understanding the purpose of her coming, married her. They had three sons, Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa, and one daughter Śūrpaṇakhā. (Rāmāyana, VII, 9).
Kaikeyī	Princess of Kekaya, and second of the three queens of Daśaratha. She had nursed Daśaratha back to health when he was severely wounded in a battle with the *Asuras*. Daśaratha had at that time promised her that he would fulfil two of her wishes. She told him that she would ask for these later, on a suitable occasion. She asked for the fulfilment of her wishes just on the day Rāma was going to be anointed the crown prince. Her wishes were that Rāma should be exiled to the forest for fourteen years, and Bharata should be made the crown prince.
Kailāsa	Name of a mountain about 40 kilometres north of the Mānasa lake. This mountain is the abode of Śiva and Kubera. Kubera formerly lived in Laṅkā, but surrendered that place to his stepbrother Rāvaṇa, and lived in Kailāsa. Rāvaṇa had once tried to pull out the mountain from its base. Śiva pressed the mountain down with his big toe. Rāvaṇa's hands were crushed and he cried out in pain. He prayed to Śiva for mercy, and was released (Rāmāyana, VII, ch. 16).

Kaiṭabha	Name of a demon. Before the creation, Hari was creating oceans, lakes and rivers. Brahmā, who was born in a lotus which had sprung out of the navel of Hari, was busy creating the Vedas. Suddenly two drops of water fell out of Hari on a petal of the lotus and two demons Madhu and Kaiṭabha were born. They stole the Vedas and hid them under the sea. Brahmā requested Hari to recover the Vedas. Hari took the form of Hayagriva, recovered the Vedas and killed the demons. (Mahābhā Santi Parva).
Kaivalya	'Oneness', 'absolute freedom', 'isolation', concept of liberation in the Yoga and Saṁkhya schools. The yogi who attains it is in a state of 'living liberation'. The soul in this liberated state is in 'isolation'. This isolation or oneness is not conceived as union with God.
Kaiyaṭa	Author of Pradīpa, a commentary on the Mahābhāṣya. Kaiyaṭa belonged to Kashmir before fifth century AD.
Kākandī	Was the place where Suvidhinātha, the ninth *tirthankar* of the Jainas was born. The Buddhists mention that an ancient sage Kākanda lived there.
Kākatīya	Name of a ruling dynasty of eastern Deccan. They were Sūdra by caste, and originally feudatories of the Cālukyas of Kalyāṇī. They became independent by the middle of twelfth century. From the middle of thirteenth century their capital was at Orguṅgallu in Andhra.
Kālacakra	Is the name of a school of Buddhist philosophy. It

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7314

	arose in northwestern India in tenth century. The text of this school is known as the Kālacakratantra.
Kalacuri	Also called Haihaya, is the name of certain dynasties which ruled over parts of northern and central India from sixth century to fifteenth century AD.
Kālahastī	A place of pilgrimage in southern Andhra Pradesh. It is about 50 kilometres northeast of Tirupati. The place has numerous temples, mainly of Śiva. It is thus known as the second Varanasi.
Kālakā	Name of the daughter of Dakṣa, who was the wife of Kaśyapa. Her sons were the *asuras* known as the Kālakeyas.
Kālāmukha	A Śaiva sect, found in Karnataka from the ninth to fourteenth century. Rāmānuja (eleventh century) thought that they were more extreme than the Kāpālikas. Their practices, according to him were: 1. eating food in a skull, 2. besmearing the body with the ashes of a dead body, 3. eating the ashes, 4. holding a club, 5. keeping a pot of wine, and 6. worshipping the god as seated therein.
Kālanemi	Name of a *rākṣasa* and he was the uncle of Rāvaṇa. During the war, when Lakṣmaṇa had swooned, Hanumān was sent to the Droṅa mountain for medicine. Rāvaṇa deputed Kālanemi to obstruct the path of Hanumān. He appeared before Hanumān disguiśed as a sage. Hanumān, well acquainted with the trickeries of the *rākṣasas,* killed him.
Kālañjara	Name of a place in the Banda district of Uttar Pradesh. This was the capital of the Candellas from the

	middle of tenth century after it was conquered by Yaśovarman. His son Dhaṅga and his successors called themselves Lords of Kālañjara.
Kalāpa	Another name of the grammar Kātantra. According to tradition it was revealed to its author Sarvavarman through the grace of god Kumāra. Hence it is called Kaumāra or Kalāpaka, after the plume of the peacock, the vehicle of Kumāra.
Kalasa	'Water pot, pitcher'. In northern Indian temple architecture, a *Kalasa* is generally placed above an *āmalaka* as the final.
Kālasāra	A work by Gadādhara of fifteenth century AD which deals with periods of time suitable for various religious rites.
Kālāsoka	Was according to the Mahāvamsa, the chronicle of Sri Lanka, a king of Magadha. He was a successor of Susunāga, and ruled from the year 90 to the year 108 after the *nirvāṇa* of Buddha. The second Buddhist council was held during his reign.
Kalāvilāsa	Name of a poetical work by Kṣemendra. It discourses in ten sections of the various occupations and follies of mankind.
Kālaviveka	A work on the appropriate season, month and time for performing various religious rites, by Jimūtavāhana.
Kalhaṇa	Name of the author of the historical poem Rājataraṅgiṇī, a chronicle of the kings of Kashmir.
Kali	'Personification of the Kali-yuga. He is the son of

	Krodha 'Anger' and Himsā 'Violence'. According to the Mahābhārata (III, 58-59) when Kali was going to the *Svayambara* of Damayantī, he heard on the way that she had already chosen Nala. In frustration, he entered the body of Nala, made him lose his kingdom in gambling and turned him into a pauper.
Kālī	The terrific aspect of Śiva's Śakti, and thought to be a form of Durgā, Umā, Pārvati, etc., the various names of Śiva's consort. Kāli is the central figure of the Śākta cult. Kālī forms the aspect of the natural force of destruction. She is also a personification of the supreme power. She belongs to the group of Mahāvidyā and represents the Mahāratri. In a certain manifestation she appears dancing or standing on Śiva prostrate on his back.
Kālidāsa	Was the greatest poet and dramatist in Sanskrit Literature. He was the author of the seven great works. Most scholars believe that he belonged to the Gupta period.
Kālighāṭ	Name of a pīṭha of the Śakti at Calcutta. The four toes of Satīs right foot fell here. Here the *pīṭhadevatā* is Kālī.
Kālikāpurāṇa	One of the 18th *upapurāṇas.* It gives the legend of Kālī, from her birth as Satī as daughter of Dakṣa, her death and rebirth as the daughter of Himālaya, and how she occupied half of Śiva's body. The Purāṇa then deals with the exploits and worship of Kālīkā or Kālī.
Kālindī	'Originating in the Kalinda mountain', the river Yamunā.

Kaliṅga	Name of ancient Orissa. Roughly speaking the coastal land between the rivers Mahānadī and Godavarī. According to the Mahābhārata (I, 104), Kalīnga was one of the sons of the sage Dīrghatamas and Sudeṣṇā, the wife of Bali. The country conquered and ruled over by Kaliṅga was named after him.
Kalittokai	'The anthology in Kali metre', is a collection of 150 Tamil narrative and love songs. The collection forms a part of the *Eṭṭuttokai*, the eight Anthologies, of the Śaṅgam literature.
Kālīvilāsatantra	One of the later texts on Tantra. One of its chapters contains some passages in a mixture of Assamese and Bengali languages. It is a text of the Vāmācari sects. For instance, it allows adultery to Śāktas, provided the sexual act is not completed.
Kāliya	A serpent with many heads. He lived in a pool in the Yamunā near Vṛndāban and was a danger to the inhabitants near by. Kṛṣṇa controlled him, danced on one of his many heads, and made him leave the river and go to the ocean (VP. V, 7).
Kaliyuga	The name of the fourth or present age of the world. It is an age of general decline in religion and society, and will end the social chaos. The Vaiṣṇava tradition, however, looks for the coming of Kalki, the last *avatāra* to usher in a new age of justice. The total length of the *Kali Yuga* is 1,200 years of the gods, or 4,32,000 human years.
Kalki	The tenth *avatāra* of Viṣṇu. He will appear at the end of the Kali Yuga. 'At the end of Kali Yuga there

will be mixed *varṇas*, and there will flourish robbers having no character. Only the Veda of Vājasaneya, proved by its 15 branches, will be in existence. Under the cover of religion they will preach irreligion. And the *mlecchas* in the guise of kings will devour men. Armed with a coat of mail and weapons, Viṣṇuyaśa's son (Kalki), with Yājñavalkya as his priest, will extirpate the mlecchas, establish the order and respective dignity of the four *Varṇas* and the various *aśramas* and lead people to the path of *dharma*. Then having renounced the form of Kalki, Hari will return to heaven. There upon Kṛta Yuga will come into existence as before' (AP, chapter 16, 5-10).

Kallaṭa A Kāśmīra Śaiva philosopher. He wrote his Spandakārikā comprising 51 verses under instructions imparted by his preceptor Vasugupta. Kallaṭa lived in the reign of Avantivarman (AD 854).

Kalmāṣapāda A king of the Ikṣvāku dynasty. Once while going in a forest, he met Śaktri, son of Vaśiṣṭha. The king asked Śaktri to make way for him. Śaktri said that he being a Brahmaṇa has the right of passage. On this the king struck him with a whip. Śaktri cursed him that he would be a *rākṣasa.* Viśvāmitra, Vaśiṣṭha's rival contrived that the king's body became possessed by a *rākṣasa.* In this condition he caused human flesh to be served up to a Brahmaṇa. The latter, when he found this out, confirmed the curse of Śaktri and Kalmāṣapāda actually became a man-eating *rākṣasa.* One of his first acts was to devour Śaktri and all his brothers. Vaśiṣṭha finding all his progeny dead, wanted to commit suicide, but Śaktri's widow told him that she was carrying Śaktri's son. Later Kalmāṣapāda attacked Vaśiṣṭha himself, but Vaśiṣṭha blessed him and made him into a human being again (Mahābhārata I, 176).

Kalpa^1 This is the sixth *Vedāṅga*. It deals with the manner of performing the vedic rites, and also with the customs of everyday life. Kalpa is written in the form of sūtras or aphorisms and is divided into four groups. These are: Śrauta-sūtra 'manner of performing the yajñas,' Gṛhya-sūtra 'manner of performing the domestic rites and samskāras', Dharma-sūtra 'social and religious duties' and Śulva-sūtra 'on the construction of the altars for sacrifices'.

Kalpa^2 'Era'. A Kalpa is one day in the life of Brahmā, whose total life is 100 years in this reckoning. The creation lasts for this one day only. At the end of the day there is a *pralaya* 'destruction' of the Universe. This type of *pralaya* which happens every evening in Brahmā's life is called *naimittika* 'During Brahmā's night, which again is one Kalpa long, there is no Universe'.

Each *Kalpa* is divided into 14 *manvantaras*, and one Manu presides over each of them. This is the first *Kalpa* of the 51st year of Brahmā. The name of this Kalpa is Vārāha and the name of the Manu who is ruling now is Vaivasvata Manu.

Kalpasūtra Is a venerable text of the Śvetāmbara Jains. It is also called the Kalpasūtra of Bhadrabahu. It is divided into three sections. The first section is called the 'The life of the Jains'. It gives an account of the life of the last three *tīrthankaras*: Ariṣṭanemi, Pārśvanātha and Mahāvīra. The second gives the list of the first 33 or so of the pontiffs who led the church after Mahāvīra. The third section gives the rules for monks during the paryuṣaṇa 'rainy season festival'.

Kalpataru Also called Kalpavṛkṣa or Kalpadruma, name of a tree in Devaloka, region of the gods. It provides whatever one wants of it (BP, I, 1-3). There is also a great banyan tree in the campus of the temple of Jagannath at Puri, which is called Kalpataru.

Kālsī A site of Rock Edicts of Aśoka, is in the Chakrata Tehsil of the Dehradun district, at the junction of the Yamuna and Tons, about 25 kilometres from Mussoorie. All the fourteen Rock Edicts of Aśoka are inscribed on a stone about three metres square. The inscription was discovered in 1860.

Kalyāṇasundaramūrti Also called Vaivāhikamūrti, is a representation in relief of the marriage of Śiva and Pārvatī. Such reliefs are found mainly in South India and Bengal. One of the best examples is found in Elephanta, but this has been very much mutilated. A specimen of the Bengal type is preserved in the museum of the Vaṅgiya Sāhitya Pariṣad at Calcutta.

Kāma[1] 'Desire' or 'love', one of the four aims or ends of life. The others are: *artha*, *dharma* and *mokṣa*.

Kāma[2] 'God of Love', was the second son of Dharma. The name of his wife is Rati. He tried to create lust for Pārvatī in the mind of Śiva who was at that time practising penance. A fire came out of Śiva's third

	eye and burnt Kāma to ashes and Kāma was born again as Pradyumna, son of Kṛṣṇa and Rukmaṇi (BP, X-51). In mediaeval iconography Kāma is shown with the bow and arrow in his hands. He is usually accompanied by his two wives, Rati and Tṛṣā. His special; attribute is *makaradhvaja*, banner marked with a sea-monster.
Kāmabīja	'Seed of lust' or 'seed of desire', name of a *bija-mantra* with the form *Klīm*. It has the purpose of gaining transcendant knowledge and also pleasure, victory and royal power.
Kāmadhenu	'Wishing cow', a cow which fulfils all desires. The sage Vaśiṣṭha had such a cow. Its name according to the Rāmāyaṇa, was Śavalā, and according to the Mahābhārata (I-175) her name was Nandinī. The king Viśvāmitra wanted to possess this cow, but Vaśiṣṭha refused the proposal of the king. A battle ensued in which Vaśiṣṭha with his Brahmanic power defeated the king. The king then started *tapasyā*, and as a result became a Brahmaṇa.
Kāmākhyā	A holy place on a hillock called Nīlācala overhanging the Brahmaputra. A temple of Tripura-bhairavi is situated here. This is a *pīṭha* where the *yoni* of Satī had fallen. According to KP, (chapter 18), the name of the goddess is Kāmākhyā, and the name of the hill is Kāmagiri. According to the Piṭhanirṇaya, the names of the Bhairavas associated with the goddess are Umānanda, Śivānanda, Rāmānanda and Rāvānanda.

Kāmākṣī	Name of a goddess, who is regarded as a form of Śiva's Śakti, at Kāñci. She is also worshipped as an individual goddess at other places in South India.
Kāmasūtra	Name of the work on 'erotics' by Vātsāyana. It is generally assigned to fourth or fifth century AD. Vātsāyana quotes several earlier authorities. The Kāmasūtra deals with the subject in a comprehensive manner and throws much revealing light on the manners and customs of society. In this work Vātsāyana describes many kinds of kisses, love-bites, embraces, etc. But his principal advice is that in love one may do whatever one likes, whenever one pleases. Love respects no conventions and cannot be regulated, and in any case during love making no one bothers to remember the rules.
Kambugriva	'Conch-shell neck', one whose neck is marked with three lines as on a shell. It is a sign of great fortune and beauty. Rāma was *Kambugriva.* (Rāmāyana I-1-9).
Kaṇāda	Name of the author of *Vaiśeṣika Sūtras.* He is also called Aulūkya, the son of Ulūka, who was born in Prabhāsa in Saurāṣṭra.
Kanakhala	Name of a place where the river Gaṅgā comes out of the Himālaya (Meghaduta 50). It is a holy place. According to the Mahābhārata, if one bathes in the river there gets the benefit of performing an *Aśvamedha.* Dakṣa is said to have performed his yajña at this place. At present this place is situated near Hardwar.

Kanauj	Modern name of Kānyakubja. It is in the Farrukhābād district of Uttar Pradesh.
Kāñci	Name of a sacred city of Ancient India. According to the VP. Jātī is the best among flowers, Kāñci the best among cities, Rambhā among women, Kuśasthalī is the best among towns, and Madhyadeśa among all countries. It was the capital of Pallavas (third to ninth century). They built a large number of temples here. The Kailaśanātha temple and the Vaikuṇṭha Perumāl temple (both eighth century AD) are famous temples here.
Kañcukī	A character in Sanskrit dramas. Bharata says that a Kañcukī is an old Brāhmaṇa who moves about in the palace; he is endowed with many good qualities and is an expert in all kinds of work.
Kandarpa	Another name of Kāma, the god of love.
Kāngra	Name of a district of Himachal Pradesh. A school of painting was established here. It flourished under the patronage of Raja Sansār Cand (1785-1824).
Kāṇheri or **Kṛṣṇagiri**	Caves are on a hill about ten kilometres from Thāne in Mahārastra. There are 112 caves here. They were Buddhist *Caityas* and monasteries. They were built in different periods.
Kānīna	Is a son whom a maiden bears secretly in the house of her father. The son belongs to him who marries her afterwards. (Manusmṛti IX, 172).
Kaniṣka	Name of a most famous king of the Kuṣāṇa dynasty. He is generally regarded as the successor of Kadphises II or Wima Kadphise. From epigraphic eviden-

	ces it appears that Kaniṣka ruled over a territory which extended from Varanasi in the east to Gandhara and beyond in the northwest. A large number of gold coins issued during his reign have been found. The fourth Buddhist Council was held under the order of Kaniṣka and thus, he was a Buddhist.
Kanjur and **Tanjur**	Are two groups of Tibetan Buddhist works. The *Kanjur* means 'world of the Master' and contains more than 100 volumes of canonical literature, consisting of 1,108 distinct texts. It is divided into seven parts: Vinaya, Prajñāpāramitā, Buddhavatamsaka, Ratnakuṭa, Sūtra, Nirvāṇa and Tantra. The Tanjur which means 'the commentaries', contains about 225 volumes containing 3,458 texts. It is divided into Tantra and Sūtra.
Kansa	Name of the king of Mathura. He deposed his father Ugrasena and became the king. Devaki, the mother of Kṛṣṇa was his sister. It was fore-told that a son born of Devakī would kill Kansa, so the king endeavoured to kill all her children. Her seventh son Balarāma was saved miraculously. When Kṛṣṇa the eighth son was born, his father Vasudeva smuggled him away to the house of Nanda a cowherd. Kansa became the great persecutor of Kṛṣṇa, but was eventually killed by him. (BP, X, 1, 36 and 44).
Kāṇva	Name of one of the two recensions of the Śukla-Yajurveda. The other is called Mādhyandina. The other is called Mādhyadina. The two recensions are almost identical; their divergences hardly go beyond varieties of reading which moreover, appear in the prose formulas, not in their verses.

Kānyakubja	Modern Kanauj. The name Kānyakubja is related to the legend of Kuśanābha whose daughters were made *Kubju* by the curse of Vāyu. It was an imperial city for five centuries during the reign of Harṣa and the rule of Pratihāra, Rāṣṭrakuṭa and Gāhaḍavāla dynasties i.e., from seventh to twelfth centuries.
Kanyākumārī	A place of pilgrimage in the extreme south of India. It is mentioned as *Kānyatirtha* in the Mahābhārata. According to the PP, the deity here, also known as Kanyākumārī, the daughter of Yaśodā.
Kapidhvaja	An epithet of Arjuna because he bore an ape (*kapi*) on the standard (*dhvaja*) of his chariot. This chariot had been presented to him by Varuṇa at the time of the burning of the Khāṇḍava forest.
Kapi Jātaka	This is the 250th story of the Jātaka and again we have the same title as the 404th story of the Jātaka.
Kapila	Name of a celebrated sage. Kṛṣṇa says in the Bhagavad-Gitā that 'Among the perfected, I am the sage Kapila'. (X-26). The Rāmāyaṇa gives the story of his anger turning 60,000 sons of Sagara to ashes. The Mahābhārata identifies him with Agni, and describes him as the founder of the Sāmkhya system. According to the BP., Kapila is the 5th *avatāra* of Viṣṇu.
Kapilavastu	Was the capital of the Śākyas of whom the Buddha's father was a chief. Until he left home at the age of 29 Gautama lived in Kapilavastu. Later, after his enlightenment, he visited Kapilavastu occasionally. The site of this is not definitely known. Most probab-

	ly it was near Piprāhwa in the Basti district of Uttar Pradesh.
Kapilendra	(*circa* 1435-1470), a king of Orissa who overthrew the Gaṅgā dynasty and founded a new dynasty which ruled over Orissa for more than a century. He was endowed with ability and vigour, and under him the Orissan empire extended over the whole of the east coast from the Gaṅgā to the Kāverī.
Kapiśā	A river which Raghu crossed to reach the country called Utkal. It may be identified with the river Kaśāi of West Bengal or with the modern Suvarṇarekhā of Orissa.
Karma	'Action', The word occurs over forty times in the Ṛgveda; but the doctrine of how a man's *Karma* and conduct fashion his future life is taught for the first time in the Upaniṣads. According to the Chāndogya Upaniṣad (V. 10-7), 'Those whose deeds in former lives were good get desirable lives such as those of Brāhmaṇas, Kṣatriyas or Vaiśyas. Those whose lives were bad get such lives as those of Caṇḍālas, dogs or swines'. This law of *Karma* is not mechanical. Some super human agency perhaps operates it. At one place in the Chāndogya Upaniṣad (V-10-2) this agency is called *Amānava Puruṣa.* In Buddhism, *Karma* is conceived as an impersonal law in the sphere of morality, working according to its nature and by itself. In Jainism, *Karma* is taken to be subtle matter adhering to or pulling down the soul from its natural spiritual height.
Karmayoga	'*Yoga* through *Karma*', is explained in the Bhāgavat

	Gitā, particularly in chapter III. There two points are emphasized. *Yoga* is *Karma* and 'What is called the cessation (of desires for the fruits of action) is what you should know, O Pāṇḍava, as *yoga*; without renouncing one's desires one cannot be a *yogin*'.
Karmendriya	'Conative senses', organs of action. These are hands and feet, the organ of speech, the anus, and the organ of generation.
Karṇa	Son of Kuntī by Surya the sun, before her marriage to Pāṇḍu. Karṇa was thus the brother of the Pāṇḍavas, but this was not known to them till after his death. Kuntī, on one occasion, paid such attention to the sage Durvaśā, that he gave her a charm by virtue of which she might have child by any god she preferred to invoke. To test the truth of the word of the sage, she called Surya, and the result was Karṇa. He was born equipped with arms and armour. Afraid of disgrace, she set the child afloat on the river Aśva, a tributary of Carmanvatī. The child was picked up in the country of Campā by the charioteer Adhiratha and his wife Rādhā and brought up by them as their own.
Karṇabhāra	A one act play, ascribed to Bhāsa. It describes the sad end of Karṇa.
Karṇasundarī	A drama in four acts, by Bilhaṇa. He celebrates in this work, under the guise of the marriage of a Caulukya prince to the daughter of a Vidyādhara king, the actual marriage of the Caulukya king Karṇadeva (1064-1094) to a princess.
Karṇavedha	'Piercing the lobes of the ears of a child', appears to

	be an ancient custom. It is mentioned in one of the mantras of the Nirukta (II-4). It is a *samskāra* 'sacred rite', but is mentioned as such only in the later *smṛti* works such as the Veda Vyāsa Smṛti (I-19).
Kārtikeya	Son of Śiva, born in a thicket of glowing reeds on the white hill, embodied energy of Śiva. The gods appointed the Kṛttikās to feed the baby. Hence he was called Kārtikeya. He sucked the breast of all the six Kṛttikās with as many mouths. He was elected the commander in chief of the gods (Rāmāyana I, 36-37).
Kārtyavīrya	'Son of Kṛtavīrya'. His real name was Arjuna. He was the most famous king of the Haihaya dynasty.
Karuṇa	'Pathetic' is a *rasa* or a sentiment in poetics. The permanent sentiment *śoka* is its essence.
Kāruvākī	The second queen of Aśoka. She was the mother of Tīvara. She is the only queen of Aśoka whose name appears in an inscription. (Queen's Edict, on the Allahabad pillar).
Kāśī	'Vārāṇśī'. In Buddhist literature, Kāśī is the name of a people, and also of one of the 16 Mahājanapadas, 'Great countries'. The name also occurs in the Rāmāyana.
Kāśyapa	Name of a Vedic sage. According to the Rāmāyana he was the son of Marici. He was the last of the Prajāpatis; and had married eight daughters of Dakṣa. According to the V.P, he had married 13 of the daughters of Dakṣa and thereby he became the father of *devas*, *asuras*, *nāgas*, mankind and all kinds of living beings.

Kātantra	A grammatical work of Sarvavarman perhaps in first century AD.
Kaṭha	Name of an Upaniṣad.
Kathak	A dance form of northern India. One of its schools is said to have developed in the court of Nawab Wajid Ali Shah of Lucknow in the eighteenth century. Kathak thus can be differentiated from the other dance styles which originated from temple or other religious dances.
Kathakali	A dance drama of Kerala. It took its present form in seventeenth century, as it developed from the traditional play acting of Kerala.
Katharatnākara	A collection of 258 tales and fables. They are similar to those in the Pañca-tantra, but are loosely strung and not inserted into a frame. A few edifying stories reveal the fact that the author Hemavijaya was a Jaina. This was written in sixteenth century AD.
Kathāsaritsāgara	The most famous version of the Bṛhatkathā. It was written by the Kashmirian Somadeva. The work is in 18 books of 124 sections (*taraṅgas*) and 24,000 verses.
Kātyāyana	Author of the *Vārttikas* on certain rules of Pāṇini. According to the Kathasaritsāgara, he was a classmate of Pāṇini.
Katyāyanī	A name of Durgā.
Kaulamārga	Is sometimes equated with Tāntrism itself. It is the exclusive cult of Śakṭi as the female principle with the rituals of the five *Makāras* viz., *madya*, *mānsa*, *matsya*, *mudrā* and *maithuna*.

Kaunteya	Son of Kuntī, a matronymic applicable to all her three sons, but commonly applied to Arjuna.
Kauśalyā	Chief queen of Daśaratha, and mother of Rāma. She was the daughter of king Bhānumān of Kośala.
Kaurava	'Son or descendant of Kuru', an epithet applied to the sons of Dhṛtarāsṭra.
Kauśāmbī	Name of a place about fifty kilometres to the west of Allahabad on the Yamunā. It is said to have founded by Kusāmba, son of Kuśa. During Buddha's time it was the capital of the kingdom of Vatsa.
Kauśika	A descendant of Kuśa, an epithet of Viśvāmitra. He was the grandson of Kuśanābha, son of Kuśa.
Kauśikī^{1}	Name of the river Kośi of Bihar. Satyavatī, sister of Viśvāmitra, and wife of the sage Ṛcika was a pious lady. She was changed into this river for the good of the people. (Rāmāyana I, 34).
Kauśikī^{2}	Brāhmaṇa name of a *Brāhmaṇa* of the Ṛgveda. It is also called Sānkhāyana Brāhmaṇa.
Kauśikī^{3}	Upaniṣad, forms four chapters (3 to 6) of the 15 chapters of the *Kauśītaki Āraṇyaka*.
Kaustubha	A gem which came out at the time of the *Amṛtamanthana* and was worn by Viṣṇu on his chest. (Mahābhārata I, 8).
Kauthuma	Name of one of the three extant recensions of the Sāmaveda, the other two being Jaiminīya and Rāṇayanīya.

Kauṭilya	Name of the author of the Arthaśāstra. His date is not known. Some scholar place him as early as fourth century BC. Others would place him as late as fourth century AD.
Kāverī	Name of a river in south India. According to the Skanda Purāṇa, Agastya carried Kāverī in a bowl from Kailāsa to South India. The bowl was upset by Gaṇeśa who had taken the shape of a crow, and the river flowed out.
Kavikarṇapura	An epithet of Parmānanda Sen (sixteenth century). He was a devotee of Caitanya. He wrote two books in Sanskrit based on the life of Caitanya. These are the *Caitanya caritāmṛta* and the drama the *Caitanya candrodaya.*
Kāyotsarga	The name of the standing attitude in Jaina art. A *tīrthankara* in this attitude is shown as standing erect with the hands straight down by the sides without showing the least bend.
Kedāra	One of the *jyotirliṅgas* of Śiva. It is situated in Kedarnath in the Garhwal district of Uttar Pradesh at a height of about 3,600 metres, on the Himālaya.
Kekaya	Name of the grandfather of Bharata. Messengers were sent to Bharata to fetch him when Daśaratha died after Rāma's departure on exile. From the directions given to messengers, it appears that Kekaya's kingdom was between the Beas and Sutlej (Rāmāyana II, 68).
Kena	Name of an Upaniṣad. It belongs to the Sāmaveda.

	It was long called the Talavakāra Upaniṣad, from the school to which it was attached, but later, when it became separated from that school, it received the name of *Kena* from its initial word.
Keśi	Was a follower of Pārśva, the 23rd *tīrthaṅkara* of the Jains. In Pārśva's system the monks had to observe four vows, while in Mahāvīra's system there was an additional vow. Keśi after a long discussion with Gautama a disciple of Mahāvīra, accepted the five vows of Mahāvīra, and became his follower.
Keśī	A demon whom Kansa sent to kill Kṛṣṇa and Balarāma. He took the form of a horse. Kṛṣṇa thrust his arm into his jaws and Keśī died of suffocation. (BP, X-37).
Keśīdhvaja	A descendant of Janaka, king of Mithila. He was endowed with spiritual knowledge. (BP. IX-13).
Keśinī	Wife of Viśravas and mother of Rāvaṇa. (BP, VII, 1, 43). In the Rāmāyaṇa her name is mentioned as Kaikaśī.
Kevalin	A person who according to the Jains, has received *Kevalajñāna*, and has thus become liberated from all human bondage, an *arhat*.
Khajuraho	Name of a small village which is surrounded on all sides by temples and ruins. The most famous of these is a group of Brāhmaṇic temples in two rows. To the southeast, about three kilometres away, there is a group of Jaina Temples. All the temples were built near about AD 1000

Khaṇḍagiri	A small hill at Bhubaneswar. It has 14 man-made caves. Some of these caves were dug out in first century BC.
Khāṇḍava	Name of a forest. Arjuna and Kṛṣṇa protected Agni, the god of fire, when he consumed it. Though the exact location of this forest is not clear, still we may infer that it must have been near Indraprastha, the capital of the Pāṇḍavas before the great battle, for Indraprastha was also called Khāṇḍavaprastha. (Mahābhārata I, 221).
Khaṇḍitā	A type of heroine in ancient India.
Kharataragaccha	A brotherhood of Śvetāmbara Jain monks and laymen. This *gaccha* was started sometimes in eleventh or twelfth century AD. There are several legends connected with the origin of this name. One of them is that one Jineśvara Suri defeated the Caityavāsīs in a religious debate in the court of the king Durlabharāja of Anahilavāda in Gujrat in AD 1022 and won the title of *Kharatara.* His disciples were then afterwards called Kharatara-gacchīyas. A majority of the Śvetāmbara Jains belong to this gaccha.
Khāravela	A king of Kaliṅga. The Hatigumpha inscription of Khāravela suggests that he was ruling Kaliṅga during first century BC, he was a builder. He rebuilt the walls of his capital Kaliṅganagara, and also enlarged a canal excavated by a Nanda king earlier. He and his queen had leanings towards Jainism.
Khuddaka Nikāya	Name of Buddhist canonical books, forming the fifth and last section of the *Sutta pitaka.* It consists of 15

independent treatises, composed for the most part in verse.

Kīcaka	Brother-in-law of king Virāṭa. He made illicit advances to Draupadī, when the Pāṇḍavas were staying incognito. Later, Bhīma killed him.
Kiraṇāvali	A commentary, by Udayana (AD 984), on Praśastapāda Bhāṣya on the Vaiśeṣika-sūtras.
Kirātārjunīya	A poem in 18 cantos by Bhāravi. The theme is taken from the Mahābhārata. When the Pāṇḍavas were in forest, Yudhiṣṭhira asked Arjuna to secure divine weapons from Śiva. Arjuna obeyed and practised severe penances in the Himālaya. There he met and struggled with a *Kirāta* 'forester'. The *Kirāta* proved to be Śiva himself. He granted Arjuna the boon desired. This is the story of the poem.
Kiṣkindhyā	A kingdom in South India. Rāma killed its ruler Vālī, and gave the kingdom to his friend Sugrīva, Vālī's brother. (Rāmāyaṇa IV, 1 to 26).
Konarak	A place about 30 kilometres northeast of Puri, on the seashore. There is the famous Sūrya temple built by king Narasimhadeva in the thirteenth century AD.
Kośala	Name of two countries. One of these was on the bank of Sarayu river, and Ayodhyā was its capital. Daśaratha was its king. Later this was called Uttarakośala. Daśaratha married Kauśalyā, daughter of the king of Kośala. Apparently this was a different Kośala. This other Kośala was later incorporated in the kingdom of Rāma, for, when Rāma abdicated in

	favour of his sons, he gave Uttera-Kośala to Lava and Kośala to Kuśa. (Rāmāyaṇa, VII, 107).
Kramadīsvara	Author of the grammar called Samkṣiptasāra. He belonged to the twelfth century. However, this was studied mainly within Bengal.
Kṛṣṇa	Is the most important *avatāra* of Viṣṇu. The Vaiṣṇavas believe that Kṛṣṇa was Viṣṇu himself, and his brother Balarāma was the eighth *avatāra.* Kṛṣṇa was the son of Vasudeva and Devakī, the sister of Kansa. The sage Nārada had fore-told that Devakī's eighth son would kill Kansa. He therefore, imprisoned Devakī and Vasudeva, and killed the seven sons born to them. The eighth son was born one midnight. Vasudeva slipped out of the prison with the child and exchanged him with the newly born daughter of Yaśodā, wife of Nanda. Next morning when Kansa found that Devakī had a daughter, he wanted to kill the infant. This infant was actually Yogāmayā. She went up the sky and informed about Kṛṣṇa. Kansa sent many demons to kill him but he overcame them all.
Kṛṣṇā	'Of dark complexion', a name of Draupadī.
Kṛṣṇadāsakavirāja	Author of the Caitanya-Caritāmṛta, a life of Caitanya in Bengali verse. This work was composed during seventeenth century AD at Vṛndāban.
Kṛṣṇa Dvaipāyana	Name of Vyāsa.
Kṛṣṇa Karnāmṛta	A collection of devotional lyrical stanzas in which Kṛṣṇa is the object of the poet's praise and prayer. Its author was Kṛṣṇa-līlāśuka or Bilvamaṅgala.

Kṛta Yuga	Also called Satya Yuga, is the first age of the world. It was so called because in that age everybody was Kṛtakṛtya, i.e., was successful in whatever he did (Mahābhārata III, 149).
Kṛttibās	Author of one of the first and most popular Bengali versions of the Rāmāyana. He flourished, most probably in late fifteenth century.
Kṣaṇikavāda	The Buddhist theory asserting that everything is momentary. There is no such thing as a permanent self. 'What appears as self is but the bundle of ideas, emotions and active tendencies manifesting at any particular moment. The next moment these dissolve, and new bundles determined by the preceding ones appear, and so on'. There is neither cause nor effect. One is called the effect because its momentary existence has been determined by the destruction of its momentary antecedent called the cause.
Kṣapaṇaka	One of the nine gems (*navaratnam*) in the court of the legendary king Vikramāditya.
Kṣatriya	The second of the four classes in which the ancient society was divided. They formed the fighting and ruling class. The Lord caused the Kṣatryas to proceed from his arms. (Manu I, 31).
Kṣemendra	(*Circa* 990 to *circa* 1065), the Kashmirian polymath, was a prolific writer. His best known work is the *Bṛhatkathāmañjarī*. His works on poetics are the *Aucityavicārācarcā* and the *Kavikaṇṭhāvaraṇa* which fall into the category of *Kaviśikṣā* or the education of the poet.

Kubera or **Kuvera**	'One whose body is ugly', is the god of riches. He was the son of the sage Viśravā, and is known by his patronymic Vaiśravaṇa also. Brahmā pleased with Kubera's penances made him the god of riches and also the *dikpāla* of the north direction. Kubera lived at first at Laṅkā but was deprived of his palace by Rāvaṇa and since then he has lived on the Kailāsa mountain.
Kubjā	A young female servant of Kansa, said to be deformed in three parts of her body. Kṛṣṇa and Balarāma, while going to Mathurā, saw her on the road carrying unguent for Kansa. They asked her if she would give them some portion of it, and she gave them as much as they wanted. Kṛṣṇa pleased with her kindness, made her perfectly straight, and she became a beautiful woman. (BP, X, 42).
Kucipuḍi	A religious dance drama. It is named after Kucipuḍi a village about 30 kilometres from Masulipatam on the estuary of the Krishna. The dance originated about AD 1500.
Kula Parvata	'Family mountains'. The seven mountains: Mahendra, Malaya, Sahya, Śuktimāna, Ṛkṣa, Vindhya and Pariyatra are called *Kula Parvatas* (VP, II, 3).
Kulārṇava Tantra	Name of an important Tāntrik work. There is no authoritative text of this work. For instance, a manuscript of this work complete in 12 chapters is found, and this differs substantially from the printed work of the same name containing over 2,000 slokas in 17 chapters.

Kulina	'Well born'. It is said that King Ballāla Sena of Bengal selected some families and called them Kulinas. These families could remain Kulīnas for all time, provided they married their daughters to *Kulinas.* If one married one's daughter to a non-*Kulina* one would lose that status for one's future generations.
Kumāradāsa	Also known as Kumārabhaṭṭa or Bhaṭṭakumāra, is the author of the Jānakiharaṇa. He flourished before tenth century AD.
Kumāragupta	Was the son and successor of Chandragupta II. The Gupta empire had then reached its zenith.
Kumārajīva	A famous Buddhist monk. His father Kumārāyaṇa was an Indian and his mother was a princess of Kucī. Her name was Jīvā. He translated about 106 Buddhist texts into Chinese.
Kumāralāṭa	A junior contemporary of Aśvaghoṣa and author of the Kalpanāmaṇḍitikā.
Kumārapāla Carita	A biography of king Kumārapāla by Hemacandra. Kumārapala belonged to the Caulukya family and was the ruler of Gujrat from AD 1144-1174. The work is also called Dvayāśraya-kāvya, either because it is written both in Sanskrit and Prakrit, or because the work, besides being a history, serves the purpose of illustrating the rules of grammar.
Kumārasaṁbhava	Name of an epic poem by Kālidasa. It has 17 cantos. The story begins with the birth of Umā, the daughter of Himālaya, who later wins Śiva by her renunciation and penance.

Kumārila	Name of a famous scholar on Mīmānsā philosophy. He is credited with a commentary of the Śābarabhāṣya. The commentary is in three parts, which are known respectively as Ślokavārttika, Tantravārttika and Tupṭikā.
Kumbhaka	Stopping the breath by shutting the mouth and closing the nostrils with the fingers of the right hand, a part of Prāṇāyāma in the Aṣṭāṅgayoga. In Prāṇāyāma which is a breathing exercise, air is first drawn in through the left nostril. This is called pūraka. Breath is then held inside for some time by kumbhaka, and then blown out. This last is called recaka.
Kumbhakarṇa	Brother of Rāvaṇa. His appearance was fearful. He had practised severe penances. When Brahma came to bestow a boon on him, the gods deluded him and made him to say that he wanted to sleep for ever. Later, when he realized what he had asked for, Brahmā on his request said that he would wake up for a day every six months. Rāvaṇa woke him up to fight with Rāma. After a fierce battle Rāma killed him.
Kumbha Melā	Name of the greatest religious fair of the country. The fair is held in rotation every three years at Hardwār on the bank of Gaṅgā, Ujjain at the bank of Śiprā, Nasik on the bank of Godāvarī, and Allahabad on the confluence of the Gaṅgā and the Yamunā.
Kuṇāla	Name of the son of Aśoka.
Kuṇāla Avadāna	This is the 59th story of the Avadāna Kalpalatā.

Ashoka's son Kuṇāla had peculiarly graceful eyes. Tiṣyarakṣā one of his many step-mothers, became enamoured of him. Kuṇāla who was true to his wife Kāñcanamālā rejected her with scorn. In her fury Tiṣyarakṣā determined to destroy his eyes, the cause of her shame. Kuṇāla was once sent to quell a rebellion at Takṣaśilā. Ashoka fell ill at that time, and but for Tiṣyarakṣā's care would have died. As a reward she was allowed to reign supreme for seven days. She sent orders to the Governor of Takṣaśilā to destroy the eyes of Kuṇāla. The letter fell into the hands of Kuṇāla who honouring the command of the reigning empress caused his own eyes to be destroyed. Kāñcanamālā brought him to the capital. Aśóka and all the people were sad; but because Kuṇāla truly did not bear any grudge against his step-mother he got back his eyes, and they were even more charming than before.

Kuṇḍagrama	Also called Kuṇḍapura was the place where Mahāvīra, the 24th tīrthaṅkara of the Jains, was born.
Kundakunda	The most important *ācārya* of the Digambara Jains, belonged to the early centuries of the Christian era. He was the head of the Mūla Samgha or the main branch of the Digambara Church. As many as 84 works are ascribed to him.
Kuṇḍalinī	The feminine serpent energy. It resides in Mūlādhāracakra which is the space between the anus and the root of the penis. The space is occupied by *svayambhu liṅga*. Kuṇḍalinī, like a serpent, encircles this liṅga and is asleep. The *yogī* attempts to

awaken this serpent and make it pass through the other *cakras* until she reaches *Sahasrāra cakra*, and joins Śiva.

This is, according to Tantra, the goal of all worship.

Kundamālā Generally attributed to Vīranāga, is a play in six acts. Its theme is the later part of the story of Rāma after his coronation.

Kuntaka Name of the author of the Vakroktijīvita who flourished in the tenth century AD. He was a critic of the *Dhvani* theory, for he said that *Dhvani* could not have an independent existence as the soul of poetry. His contention was that *Vakrokti*, speech that charms by the skill of the poet, was the soul of poetry.

Kuntī Name of the daughter of the Yādava prince Sūra. Sūra gave his daughter to his cousin Kuntibhoja who brought her up. In her maidenhood she showed respectful devotion to the sage Durvāsas, and acquired from his a charm by means of which she could have a son by any god she liked to invoke. To test this, she invoked Sūrya by whom she got Karṇa. Later, she was married to Pāṇḍu. He was prevented by a curse from having progeny. He asked his wife to use her charm. She invoked Dharma, Vāyu and Indra and had from them Yudhiṣṭhira, Bhīma and Arjuna respectively. (Mahābhārata I, III-123).

Kurmapurāṇa Name of a Purāṇa. It is so named because it was revealed to one Indradyumna by Viṣṇu in his incarnation as a *Kurma* 'tortoise'. It has been suggested

	in this Purāṇa that Śiva is the highest being, but it is emphasized over and over again that in reality Brahmā, Viṣṇu and Śiva are one.
Kuru[1]	Name of a country. It was one of the sixteen Mahājanapadas of Pali literature. According to the Sambhava Jataka, the capital of Kuru was Indraprastha, and the name of the king was Dhanañjaya Kauravya.
Kuru[2]	Name of a king who ruled over the country about Delhi. He was son of Saṁvarana and Tapatī. He was an ancestor of Dhṛtarāsṭra and Pāṇḍu, but the patronymic Kaurava is generally applied to the sons of the former. The descendants of Tapatī are also known as Tāpatya.
Kurukṣetra	Name of the place where the great battle of Mahābhārata was fought. It was the region bounded on the north by the river Sarasvatī and on the south by the river Dṛṣadvạtī. According to the Mahābhārata, formerly the land was called Syamantapañcaka. King Kuru ploughed it as a field. Since then it has been called Kurukṣetra. At present Kurukṣetra is situated in the state of Haryana and the famous Kurukṣetra University is situated there.
Kurukullā	Name of a Mahāyāna goddess. She is regarded as the Śakti of Amitabha. Kurukullā confers success in the Tāntrika rite of *Vaśikaraṇa*. Images of Kurukullā are found in Tibet and China, and she is very popular in these countries.
Kuśa	A sacred grass used in religious and other ceremonies. The Manusmṛti prescribes that those who

	have touched liquor, or have drunk water left by a Śūdra, shall, as penance, drink for three days water in which *Kuśa* grass has been boiled.
Kuśadvīpa	Name of a *dvīpa*. According to the Vishnu Purāṇa this is the fourth continent. The Mahābhārata (Bhiṣma, 12) which reckons Kuśadvīpa as the third continent gives details of its geography and inhabitants. Men and gods who live in this continent are long living and happy. Robbers and criminals are not found in Kuśadvīpa.
Kuśāmba	Son of Kuśa. He founded the city of Kauśāmbi (Rāmāyaṇa I, 32).
Kuśanābha	Name of a king. He was the son of Kuśa. Kuśanābha was married to Ghṛtācī by whom he had 100 daughters. Vāyu wished these girls to accompany him to the sky. They refused, and in his rage Vāyu cursed them to be deformed. The king married his daughters to Brahmadatta, the king of Kāmpilya. They recovered their natural shape and beauty as soon as they were touched by Brahmadatta. (Rāmāyaṇa, I, 32-33).
Kuśasthalī	Was built by Raivata, and was the capital of his kingdom called Ānarta. During later ages Dvārakā was built on the abandoned site of Kuśasthalī. (V.P. IV, 1).
Kuśāvatī	Near the Vindhya and was the capital of Dakṣiṇa Kośala where Kuśa son of Rāma began to rule. (Rāmāyaṇa VII, 108).
Kuśinagara	Was the place of Buddha's decease. It is one of the

	four places of pilgrimage for the Buddhists. Several *Stūpas* and monasteries were erected here in different periods, but when Hiuen Tsang visited it in seventeenth century, most of them were in ruins.
Kusumāñjali	Also called Nyāyakusumāñjali is a scholarly work on logic of Udayana. It contains 72 verses together with the author's commentary thereon. The existence of soul is established from the *Nyāya* point of view in this treatise.
Kusumāyudha	A name of Kāma, as the bearer of the *āyudha* (bow) of *kusuma* (flower).
Kuṭīcaka	The first of the four classes into which the Mahābhārata divides the ascetics. A Kuṭīcaka ascetic wears the top-knot and the sacred thread, has the three staffs, carries a water jar and stays in the same hut. He depends on his friends for food, but may resort to begging.
Kuṭṭanīmata	Name of a work by Dāmodaragupta. In this work an old prostitute advises a young one the manner of attracting and holding on to rich young men until they are reduced to poverty and then throwing them out. She illustrates it through stories of courtesans of the past who have successfully done this.
Kuṭṭita	Name of a posture of the legs, described thus: 'One leg rests firmly on the ground and the other, resting upon the toe, strikes the ground with the heel'.
Kuvalayānanda	Name of an elementary treatise on alaṅkāras by Appaya Dikṣita. The author adds 24 more *alaṅkāras* to the 100 given in the Candrāloka.

L

Laghujātaka	'A Short Horoscopy'. A work dealing with horoscopic astrology by Varāhamihira in which a number of Greek astrological terms are used.
Laghupātra	'Small bowl'. Name of a small metal bowl used for holding sandalwood.
Laghuśyāmalā	'Lightly dark-coloured'. Name of a Hindu goddess.
Lājā	Parched or puffed rice used as a household food, and also as a ritual offering.
Lajjā	'Modesty', personified as one of Dakṣa's daughters, who became a wife of Dharma and mother of Vinaya.
Lakṣaṇa	'Marks,' signs or characteristics'. The AV (I, 18) contains a charm to remove undesirable marks from a woman's body. These marks are regarded as demons and named. Another charm (VII, 115) is designed to remove unluck marks from one's own body. Man is said to be born with a hundred marks, some of which are inauspicious. Marks which appear on a man's right side and on a woman's left are considered to be auspicious.
Lakṣmaṇa[1]	Name of the son of Daśaratha and Sumitrā. He is

regarded as the embodiment of loyalty, and also as a partial (⅛ th) incarnation of Viṣṇu.

Lakṣmaṇa^2 Name of an era founded by king Lakṣmaṇasena of Bengal (Now Bangla Desh) and beginning in AD 1118. Its use is limited to the region of Mithilā.

Lakṣmī Name of the goddess of fortune, riches and beauty. According to the legend she sprang from the froth of the ocean at the churning of the ocean of milk, but she is also mentioned as the daughter of Prajāpati or of Bhṛgu and Khyāti. She is also adored as the protectress of the door of the Vaiṣṇavite temple. She is said, in different existences, to have been the wife or Śakti of several gods, e.g., of Varuṇa, Gaṇeśa, Kubera, Prajapati and many forms of Viṣṇu, as Nārāyana, Dattātreya, Vāsudeva. But she is especially known as the chief, consort of Viṣṇu himself, and when he appears in different incarnations, his wife, in each *avatāra*, is said to be an *avatāra* of Lakṣmī; thus Rukmaṇī (or Rādhā), the wife of Kṛṣṇa, or Sita, the wife of Rāma, or Dharaṇī, the wife of Paraśurāma, or Padmā, the wife of Vāmana.

In East Bengal and Bengal also, Lakṣmī is often depicted on round earthenware vessels and 'worshipped on the Kojāgarī Purṇimā night and preserved in the house for one year, to be replaced in the next year'. In Orissa, however, people worship Lakṣmī's image on the same day; but they do not preserve the image. Again Lakṣmī is worshipped in Orissa during *Mārgaśirṣa* month every year particularly on Thursdays.

Lakṣmībija	Name of a bījamantra with the form *Srīm.* This mantra represents the goddess of fortune and multiplicity, Lakṣmī, the consort of Viṣṇu.
Lakṣmī-Gaṇapati	Name of a representation of Gaṇeśa (8 armed) together with his Śakti.
Lakṣmī-Narasimha	Name of a composite representation of Viṣṇu as Narasimha (sitting) together with Lakṣmī.
Lakṣmī-Nārāyaṇa	Name of a composite representation of Viṣṇu (Nārāyaṇa), sitting with Lakṣmī on his left knee, upon the *Vāhana* Garuḍa. This dual form denotes that in his supreme state Viṣṇu is one with his Śakti. They constitute the 'one paramatman, the Supreme Brahman without distinction'.
Lakṣmīndralokeśvara	Name of a syncretistic figure composed of two Hindu constituents, Lakṣmī and Indra, and one Buddhist constituent, Lokeśvara. This representation is found in Indo-China.
Lakulīśa	Name of the founder of the Pāśupata, an extreme *Saiva* cult. He lived in ancient Kāyārohaṇa (modern Karvan in the Kathiawar peninsula). A late tenth or early eleventh century inscription on the temple of Nātha, situated fourteen miles to the north of Udaipur, Rājputanā, states that Śiva became incarnate as a man with a club (Lakula) in his hand in the country of Bhṛgukaccha. Some Purāṇas describe him as the twenty-eighth and last incarnation of Śiva. Lakulīśa's four immediate disciples were Kuśika, Mitra, Garga and Kauruṣya, reputed to be the founders of four subsects of the Pāśupata.

	Lakulīśa is often represented in eastern India (especially Orissa) as the Buddha, accompanied by a deer on each side of the *dharma-cakra.* This indicates that and its art motifs were in the process of being absorbed by a rival cult.
Lalitā	Name of a goddess who is also called Mahādevī. According to the Tantrarāja Tantra 'the entrancing person of the incarnate god Kṛṣṇa . . . was in fact a form assumed by the highest female deities, who is called Lalitā; the great goddess herself, embracing all women and entrancing the world'.
Lalitāsana	'Posture of relaxation', Name of an *āsana*-posture in which one leg usually the left, is tucked upon the seat, while the right one dangles down along it. This right foot then often rests upon a *Karnikā* This attribute symbolizes the gracious presence of the god.
Lambodara	Name of Gaṇeśa and his wife's name is Lambodarī 'The pot-bellied goddess'.
Laṅgulamudrā	'Tail-handpose', name of a variety of the *Padma-mudrā* with the difference that the ring-finger is stretched out. It symbolizes the water lily, picking a flower, virgin experience.
Laṅkā	Name of the island of Cylone, the modern Sri Laṅkā, and of the mythical chief town of this island. It is especially known as the capital of the demon-king Rāvaṇa who was killed by Rāma.
Laṅkādāhin	Epithet of Hanumān who, when participating in

	Rāma's war against Rāvaṇa, the demon-king of Sri Lanka, burnt his capital, the city of Laṅkā.
Laṅkinī	Name of the tutelary goddess of Laṅkā, who challenged Hanumān when he landed there, but he easily knocked her down with a blow from his left fist, the use of the left indicating contempt.
Lāsya	Name of a kind of dance which is performed in many forms by women. It is considered to be very erotic.
Lava	Name of a son of Rāma and brother of Kuśa to whom Vālmīki is traditionally said to have imparted the Rāmāyaṇa. The two brothers travelled round the country singing excerpts from it and so helped to popularize it.
Līlā	'Play' or 'display'. Līlā is often translated as 'sport' or 'whim' and applied to the spontaneous, unpremeditated act of creation or destruction. This power is personified as the goddess Lalitā, whose form is the Universe. Thus Lītā primarily means free motion or movement, whether regular or irregular, like the 'play' of water in a fountain'. From the philosophical aspect *Lītā* is the manifestation of the cosmic principle expressed in every aspect of the empirical world. According to Nimbārka and other Vedāntins *Lītā* is carried out through the abundance of the Supreme Being's bliss, and hence the world is said to originate from bliss, is sustained in bliss and is dissolved in bliss. Līlāvāda is an attempt to explain the motive for creation. The adverse effects and the sufferings of the created are explained away by

associating this cosmic *līlā* with justice, i.e., *Karman.*

Liṅga(m)	'A symbol of the male principle'. Liṅga as a fertility symbol appears already in the Indus Valley Civilization. It was suppressed by the Indo-Aryans for a long time, but eventually reappeared and is especially connected with Śiva as his chief symbol, and a *Liṅga* made of stone may be regarded as a lithomorphic form of Śiva. Both in temples and in home a *Liṅga* of stone or metal is worshipped as a symbol of Śiva, and it is now also interpreted as 'a symbol of the Eternal Unity, or of the formless god'.
Liṅga Purāṇa	Name of one of the eighteen classical Purāṇas, which is devoted to a description of Śiva, his incarnations, and ritual.
Liṅgaśarīra	The subtle which, after cremation, accompanies the transmigrating spirit. The *Liṅgaśarīra* is an essential link in the continuity of life because it is not destroyed by death of an individual but continues to activate it throughout *Saṁsāra* until it is merged with the universal *ātman.*
Liṅgāyat,	Name of Śaivite sect, fairly numerous in the Deccan. The members of this sect are named thus because they wear a *liṅga* in a small box or reliquary suspended by a chain hung about the neck.
Lipidevī	'Goddess of writing', epithet of Sarasvatī, as the goddess of learning.
Locanā	Name of a *dhyānibuddhaśakti* in Mahāyāna Buddhism.

Loka	'World', in the cosmological system especially name of the spheres or paradises of the gods above the earth, the number of which is said to be either three or seven or even fourteen. *Loka* is therefore, also a symbolic name of the 'seven'.
Lokāloka or **Cakravāla**	Name of a mythical mountain range encircling the outer most of the seven seas, dividing the visible world from the region of darkness. The sun rises and sets within this circular barrier. Beyond it is the region of perpetual darkness which is encompassed by the shell of the mundane egg (VP, II, 4). But the outer darkness is no obstacle to the spirits of the dead if they have lived righteous lives.
Lokamātā	'World mother', epithet of Lakṣmī.
Lokanātha	'Lord of worlds', an epithet of the Sun, Brahma, Viṣṇu, Śiva, and of the gods in general. It is also applied to the Buddha; to *bodhisattvas* and to rules.
Lokapāla	'World protector', usually used in the sense of 'regent of a direction or quarter of the world'. The AV. (III, 27) mentions six *Lokapālas*, each having its own overlord, Agni being ruler of the east, and its defender the black serpent; Indra of the south, its defender the cross-lined serpent; Varuṇa of the west, its defender the adder; Soma of the north, its defender the boa-constrictor (Svaja); the fixed quarter is ruled by the solar Viṣṇu and defended by the serpent with a black-spotted neck; the upward quarter ruled by Bṛhaspati, its defender the white serpent.

Lokeśvara	Name of a group of deities whose forms have arisen out of a syncretistic confusion of Hindu and Buddhist ideas. These deities are above all signified by a little figure on the head of the icon, and this little figure is usually said to be Ādibuddha or Amitābha. Such images are Śiva, Surya-, Viṣṇu-, Lakṣmīndra-Lokeśvara and others. These are Hindu deities, which through Buddhist influence are regarded as emanations of a primeval father in the same manner as most Buddhist deities are said to be emanations of the different *dhyānibuddhas* or *Ādibuddha*, signified by a similar figure (*bimba*) on the head.
Lokāyata	Name of the Cārvākas.
Lolahastamudrā	Name of a gesture in which the arm and the hand hang down loosely, the hand being at right angles to the wrist in an attempt to convey the to-and-fro movement of the hand in walking. It is also described as the arm hanging down loose 'like the tail of a cow'. This *mudrā* is also mentioned as a variety of the *Patākāmudrā*.
Lopāmudrā	Name of the wife of a aged sage Agastya. In post-Vedic mythology Agastya is said to have formed Lopāmudrā from the most beautiful parts of various animals, and then secretly introduced her into the palace of the king of Vidarbha who adopted her. Upon reaching marriageable age, she married Agastya.

M

Madanagopāla	Name of a form of Veṇugopāla (Kṛṣṇa), often represented leaning against a cow.
Madanotsava	'Festival of Madana'; Name of a spring festival in the month caitra (March, 15 to April, 15). It is also called *Vasantotsava.*
Mādhava	Name of the brother of Sāyaṇācārya. He was the foremost authority on medical diagnosis and ranks in importance just below his predecessor Vāgbhaṭa.
Mādhavī Devī	Name of the Earth-goddess. When Sītā's chastity was questioned after her return from captivity in Laṅkā, she appealed to the goddess to confirm that she had successfully resisted all attempts of Rāvaṇa, her captor, to ravish her, and that her husband Rāma was the father of the twin sons she had subsequently borne. Despite the defence on her behalf made by the Brahmin Vālmiki, who declared that her innocence had been divinely revealed to him, Sītā's accusers remained unconvinced. Then Sītā, attired in a yellow robe, with joined palms, her head bowed, her eyes lowered, called thrice upon the earth goddess and declared: 'I have never let my thoughts dwell

	on any but Rāma. It this be true let me rejoin the earth from which I sprang'. As she spoke there appeared a marvellous throne beside which stood the goddess Mādhavī who took Sītā in her arms and placed her on the throne. Before the assembly could recover from their astonishment Sītā descended into the earth.
Madhukaśā	Lit. 'honey-whip'. The whip with which the Aśvins are said to have scattered the dew and mixed honey with the *Soma* juice, honey being regarded as a potent fertilizing fluid. But neither the mystic nor realistic background of the honey-whip is clear in the various references to it. It is personified and called 'the formidable daughter of the Maruts' (AV, IX, 1, 3).
Madhusūdana	'Destroyer of Madhu'. One of the thirty-nine *avatāras* of Viṣṇu who destroyed the demon Madhu.
Madhuvidyā	'Delectable or sweet knowledge', a play on the word *madhu*, which became the basis of a sweet mystical doctrine': (Bṛhat-Ār, Up, II, 5, 16).
Madhvācārya	(Twelfth-thirteenth century), name of the author of the Sarvadarśanasaṁgraha and founder of a Vaiṣṇava dvaita sect whose members are called Mādhvas. They confuted the doctrine of *māyā* advanced by Saṅkarācārya in the ninth century, and also rejected his doctrine of *advaita*. Instead they adopted the *dvaita* doctrine introduced by Rāmānuja in the eleventh century.
Madhyadeśa	'Middle country'. This originally seems to have con-

sisted of that area of central India occupied by the Āryan migrants, sometimes referred to as Āryāvarta, the land of the Āryans. But the term Madhyadeśa subsequently had perhaps a wider geographical significance and comprises the area between Vindhya and Himālaya (Manu II, 21), which, though largely dominated by the Āryans, included native kingdoms or republics of differing ethnic origins.

Madhyarekhā	The central or first meridian, conceived by the Hindus to pass through Laṅkā, Ujjain, Kurukṣetra, etc., to Mount Meru.
Madirā	Name of the goddess of wine and wife of Varuṇa, and thus she is also called Vāruṇī. Madirā is also a name of Durgā.
Mādrī	Name of the second wife of king Pāṇḍu, and mother of twin sons, Nakula and Sahadeva, whose paternity is mythically ascribed to the Aśvins.
Madurai	Name of an old South Indian town, the centre of later Dravidian arts (from seventeenth century AD to the present time).
Mahābala	Name of a Mahāyāna god, a fierce emanation of Amitābha. He is also regarded as a dīkpāla of the northwest direction.
Mahābhārata	Name of a large work of eighteen books (*parvans*), divided into chapters or sections. Its nucleus is traditionally ascribed to Kṛṣṇa Dvaipāyana, called Vyāsa, 'the arranger'. Though the date of its composition, like the names of its author, is uncertain, a version of it appears to have been known to the

compilers of the Buddhist Pāli canon. A version resembling its present form may have been compiled between 200 BC and AD 200. But Winternitz considers it cannot be earlier than the fourth century BC or later than the fourth century AD.

The extant recensions of the Mahābhārata are the northern and the southern, which may be further sub-divided into versions according to the scripts in which the text is written. The northern recension is thus made up of the Śaradā or Kāshmiri, and the Nepālī, Maithilī, the Bengali and the Devanāgari versions. The southern recension comprises the Telugu, the Grantha and the Malayalam versions. There are innumerable discrepancies in the two recensions, the southern being the longer. Of the complete version of the work, the most important are the Calcutta, Bombay and the Kumbhakonam. Beside, the Bhandarkar Oriental Research Institute has published a collate of all important versions.

Mahābhāṣya Lit. 'the great commentary'. The word is uniformly used by commentators and classical Sanskrit writers for the reputed commentary on Pāṇini's sūtras and the Vārttikas thereon, by Patāñjali in second century BC. It is the first and oldest existing commentary on the Ast. of Pāṇini. In short, the work has become an encyclopaedic one and hence aptly called *khani* or *ākara*. In this work Patāñjali has thoroughly scrutinized and commented upon the Vārttikas many of which he has approved, some of which he has rejected, and a few of which he has supplemented. Besides the Vārttikas which are referred to above,

	he has quoted stanzas which varily sum up the arguments in explanation of the difficult sūtras, composed by his predecessors. The work is divided into eighty-five sections which are given the name of lesson or *āhnika* by the author, probably because they form the subject matter of one day's study each, if the student has already made a thorough study of the subject and is very sharp in intelligence.
Mahācakra	Name of the mystic circle or assembly in the *śākta* ceremonial.
Mahācīnatārā	Name of a Mahājāna goddess, an emanation of Akṣobhya. In Lamaism this is the name of a fierce variety of Ekajaṭā. She appears in three forms: One-headed with 4 hands, one-headed with 8 hands, and twelve-headed with 24 hands.
Mahādeva	Epithet of Śiva as the Supreme god, but especially name of a representation of Śiva with three heads, two male and one female, which signify three aspects of Śiva; as *Aghora*, as *Saumya* and as *Śakti*. According to the Liṅga Purāṇa, Mahādeva's *śakti* is Rohiṇī and his son is Buddha, the personification of the planet Mercury.
Mahādevī	A term of Śiva's *śakti* who represents all aspects of his cosmic energy. She is known by many names: Pārvatī, Durgā, Kālī, Umā, etc. The Varāha Purāṇa describes Mahādevī as a virgin of celestial loveliness, distinguished by three colours from which at the request of the gods she created the *śaktis* of three divinities comprising the triad, (*trimūrti*). The white became Sarasvatī, the *śakti* of Brahmā; the red,

	Lakṣmī, the *śakti* of Viṣṇu; and the black, Pārvatī, the *śakti* of Śiva. This term is also applied to Lakṣmī, Sarasvatī and other goddesses.
Mahākālī	Name of the destructive form of the great mother-goddess Kālī. At the dissolution of the Universe, Mahalakṣmī assumes the form of Mahākālī also.
Mahākassapa	Name of the one of the most prominent disciples of Buddha. He was the chief among those who upheld minute observances of form. He was a rich man but renounced his wealth and became the disciple of Buddha and became an *arhat.* It was he who organised and presided over the first Buddhist council.
Mahālakṣmī	An epithet and name of a particular representation of Lakṣmī as the supreme goddess, she is the goddess of good fortune. As described in the Mānasāra, she looks benign; her complexion is like pure gold. She has four arms. Her upper right hand is held in *abhayamudrā*, and in her other right hand she holds either a red lotus or a rosary. The attributes held in her left hands are a hand drum and a blue or red lotus. She is bedecked with gorgeous ornaments and jewels.
Mahālayā	Name of the dark fortnight in the month of Bhadra. Several days in a year are prescribed for performing *śrāddhas*, but the *śrāddha* performed on any day in this fortnight is the most eminent among them. The last day of this fortnight, i.e., the new moon day is called Mahālayā is eastern India, particularly in Bengal and Orissa.

Mahāmāyurī	Name of a popular Mahāyāna deity belonging to the Mahārakṣā group. Her *vāhana* is a peacock. In Japan she is treated as a *bodhisattva.*
Mahānirvāṇa Tantra	Name of a large work on Tantra. The present text is not older than eighteenth century, but it is based on an older text. The Tantrik ritualistic aspect have been modified and Vedāntic ideas have been interpolated in the text, and it is fashioned in such a manner that it would appeal to Hindu taste in general.
Mahaprajāpati	Name of the younger sister of Mayā. Both the sisters were married to Suddhodana, the father of Buddha. When Māyā died shortly after the birth of Buddha, Mahaprajāpati brought up the child.
Mahāprajñāpāramitā Sāstra	A Buddhist work attributed to Nāgārjuna. The work exists in the Chinese translation only.
Mahāpurāṇa	Name of a work containing the lives of 63 great men of the Jains. The eighteen principal Purāṇas are also called Mahāpurāṇa. The term is generally used to distinguish the principal ones from the Upa-purāraṇas.
Mahāpuruṣa	It is believed that from time to time supermen are born on the earth and termed as *mahāpuruṣa.* They are generally the heads of the religions like Rāmakrishna, Vivekananda or the 24 tirthankaras or 9 Vasudevas. In Jainism there are 63 *mahāpuruṣas.*
Maharakṣā	Name of a group of five protective goddesses. They are popular in Mahāyāna countries in general and particularly in Nepal. They give long life and protect

	men from all possible dangers and are invoked in all domestic difficulties. They are: Mahāpratisarā, Mahāmāyurī, Mahāsāhasra-pramardanī, Mahāśitavatī and Mahāmantrānusāriṇi.
Mahāśivaratri	The 14th day of the dark half of each month is sacred to Śiva, and is termed Śivarātri. The most important Śivarātri is the one falling in the month of *māgha*. It is called Mahāśivarātri. The worshippers observe fast on that day, and worship Śiva with *bilva* leaves and keep *jāgara* 'Vigil' the whole night. The Liṅgāyatas visit their gurus on the following day and present them with gifts.
Mahāsukhakāya	In Vajrayāna there is a fourth body in addition of the three bodies (*trikāya*) and the fourth one is the 'body of happiness,' with which eternal Buddha embraces his sākti, Bhagavatī or Tārā. This *mahāsukha* is attained in the Buddhist Tāntrika religion, in like manner as the non-Buddhist Tāntrikas do by a ritual connected with the enjoyment of meat, intoxicants and sexual intercourse.
Mahat	Name of buddhi, is the first evolute from Prakriti in the Samkhya system. It is characterized by the preponderance of the Sattva element. The second evolute is *ahaṁkāra*.
Mahāvagga	Is the first book of the Vinaya-piṭaka. It deals with the rules and regulations for the life of the *bhikṣus* and for the discipline of the monastery.
Mahāvirocana Sūtra	The principal scripture of the large Japanese sect known as Shingon. The Sanskrit text was taken to

China and translated into the Chinese by Subhakarasimha in AD 725. Later a Japanese translation was made. The teachings of this Sūtra have been called Cosmotheism. They centre upon Vairocana the supreme cosmic Buddha.

Mahāvamsa Name of a historical chronicle of Sri Laṅkā written during fifth or sixth century AD, by Mahānāma. It deals with the history of Buddhism in Sri Lanka and also with the dynastic history of Sri Lanka from about sixth century BC to fourth century AD. It is generally based on oral tradition and on the earlier work *Dipavamsa.*

Mahāvastu Name of a Buddhist work which treats with the life of Buddha in three sections. The first of these begins with the life of Bodhisattva at the time of the Buddha Dipaṅkara, and tells of his existence at the times of the other former Buddhas. In the second section the Bodhisattva is with Tuṣita gods, and he determines to attain rebirth in the womb of Queen Māyā. This section also related with the birth, departure from home and enlightenment. The third section relates the history of the first conversions and rise of the monastic community. This work is also called Mahāvastu-avadāna. It is written in mixed Sanskrit.

Mahāvīra Was the epithet of Vardhamāna, the 24th and last *tīrthaṅkara* of the Jainas. He was born at Vaiśāli in the house of Siddhārtha and Triśalā during sixth century BC. According to the Śvetāmbaras he obtained *Kevala-jñāna* at the age of forty-two. He then became a teacher of Jaina religion by adding *brah-*

macarya, as an additional vow of the Jaina monks. He travelled over a large part of India and died at the age of 72 in a village called Pāvā, near Rājagṛha.

Mahāvira Carita Name of a drama in seven acts written by Bhavabhūti, depicting the early life of Rāma. It begins a little before his marriage and ends with his return from Laṅkā and coronation. The characteristic sentiment of the drama is *vira-rasa* or heroic.

Mahavrata 'Great vow'. There are five *mahāvratas* in Jainism: *ahimsā*, *satya*, *asteya*, *brahmacarya* and *aparigraha*. These five great vows should be observed strictly by the Jaina ascetics. The Jaina householders should observe them to the extent possible. They are then called *anuvrata*.

Mahāvyāhṛti The *Vyāhṛtis* 'mystic words', are usually counted to be seven, viz., *bhuḥ*, *bhuvaḥ*, *svaḥ*, *mahaḥ*, *janaḥ*, *tapaḥ* and *satyam*. Of these the first three are called *mahāvyāhṛtis*.

Mahāyāna Name of a school of Buddhism which arose in northwest India sometime within the period first century BC to first century AD. The school called itself *Mahāyāna* because it claimed itself universalist in intention and scope. Mahāyāna was essentially the doctrine of the *bodhisattva*. The highest aspiration of every Buddhist should be to become a *boddhisattva*.

Mahāyānasūtrālaṅkāra Name of a philosophical work written from the yogācāra-vijñānavāda point of view. The Tibetan Bu-ston in his 'History of Religion' ascribes

	the work to Maitreya and its commentary to Vasubandhu. Some modern scholars believe that both these are by Asaṅga.
Mahendra^{1}	Name of one of the seven important mountain ranges known as Kula-parvatas. Hanumān stood on this mountain and jumped across the sea to Laṅkā (Rāmāyana V-1). According to the Trikāṇḍaśesa, it is situated in Southern Orissa i.e., in Ganjam.
Mahendra^{2}	Name of the son of Aśoka. He went to Sri Laṅka with his sister Saṅgamitrā and converted king Tissa and his family to Buddhism.
Maheśvara	Name of Śiva as the Supreme Lord, also called Mahādeva. Śiva is found under the name Maheśa in the pantheon of Mahāyāna Buddhism also.
Maheśvarī	'The śakti of Maheśvara'; one of the Saptaṁātara. She symbolizes both 'greed' or Krodha 'anger'.
Mahimabhaṭa	Name of the author of the Vyakti-viveka who belonged to Kashmir. In his work he challenged the dhvani theory of Ānanda Vardhana. He disagreed with the latter on the point about vyañjanā.
Mahīśāsaka	An ancient Buddhist sect. It is said to have originated because of some difference of opinion in the first Buddhist Council. The Mahīśāsakas believed that the state of arhat was not subject to retrogression. They also believed that the Saṅgha included the Buddha, and therefore, a gift given to the former was more meritorious than one given to the Buddha only.

Mahiṣāsura	Name of a demon. According to the Markaṇḍeya Purāṇa this demon was killed by Durgā. Hence she is called Mahiṣāsuramardinī. On the other hand, Mahābhārata (111/230) suggests that Kārtikeya killed the demon and defeated his army.
Mahiṣmatī	Name of a city founded by Mahiṣmān on the bank of the Narmadā (Harivaṁsa I/30). It was the capital of King Kārtyavīrya.
Maitrāyaṇa	Name of Upaniṣada belonging to one of the schools of Yajurveda. Some technical terms of yoga are found for the first time in this Upaniṣad. They are: *Prāṇāyāma*, *Dhyāna*, *Dhāraṇā*, etc.
Maitreyanātha	Was most probably the real founder of Yogācāra school of Buddhism. He was the author of the Abhisamayātaṅkārakārikās.
Maitreya Rakṣita	Name of a grammarian from eastern part of India and the author of the Tantrapradipa. He is also credited with the Dhātupradipa.
Maitreyī	One of the two wives of Yājñavalkya. The other was Kātyāyanī.
Majjhima Nikāya	The second of the five *nikāyas* of the Sutta Piṭaka. It contains 152 suttas of medium length. It discusses the cardinal teachings of Buddhism.
Mākandī	A city in southern Pāñcāla, on the south bank of the Gaṅgā. Drupada was the ruler of this region. Mākandī was also the name of one of the five villages which the Pāṇḍavas said they would accept in lieu of their share in the Kuru Kingdom.

Makkhali Gośāla	Leader of the sect of Ājīvikas at the time of Buddha and Mahāvīra.
Mālatīmādhava	Name of a drama in ten acts by Bhavabhūti. The main plot of the story moves round the love of Mādhava, a young student and Mālatī, daughter of a cabinet minister; it is thwarted by the interposition of a powerful suitor in Nandana, nominated by the king. The story ends with achievement of success, partly through accidents and partly through the diplomacy of a shrewd, resourceful and kind-hearted Buddhist nun, Kamandaki, a friend and classmate of the fathers of Mālatī and Mādhava.
Mālavikāgnimitra	Name of a drama of Kalidāsa, Agnimitra was a courteous gentleman, on whom the burden of kingly responsibilities was imposed lightly. Mālavikā was also a beautiful native girl. She wanted to love, Agnimitra. This is the story of the drama.
Malaya	Name of a mountain, the southern part of the Western Ghats south of the Kāverī. *Candana* 'Sandal' grows here. Thus in the Amarakośa sandal is called *malayaja*.
Mālinī	Name of a metre with 15 syllables in each quarter.
Mālinī	Name of a river of west of Ayodhyā, probably it was a tributary of the Sarayu.
Mallanāga	Name of the author of the Kāmasūtra, Vātsāyana was his clan name.
Malli	Name of the 19th *tīrthaṅkara* of the Jainas. According to the Digambaras Malli was a male, but the Śvetāmbaras opine that Malli was a female.

Mallikārjuna	Name of a form of Śiva; name of one of the *jyotirliṅgas*. The temple is situated on the hill Shreeśaila in south India.
Mallinātha	Name of a great commentator on poetry. He was perhaps hailed during fourteenth century AD.
Mammaṭa	Was a supporter of the *dhvani* theory in poetics. He set out the theory in his Kāvyaprakash. He composed his work during eleventh century AD.
Manas	'Mind' is an aid in acquisition of knowledge through other senses. It is also a means of experiencing pain, pleasure, hunger, etc. Thus it acts also as an organ of sense, Jñānendriya. In the Samkhya system, *manas* evolves after *ahamkāra* and along with five organs of sense, the five organs of action and the five *tanmātras*.
Mānasa	Name of a goddess of snakes, worshipped mainly in North Bengal and in some parts of northeastern India. She is said to be the daughter of Kāśyapa and Kadru and is the sister of Vāsukī, the king of snakes.
Manasā	Name of a lake. It was created near the Kailasa mountain, by the mind of Brahmā. Now it is in Tibet.
Manasāmaṅgala	'Auspicious poem eulogizing Manasā'. The basic story is that of the goddess Manasā who seeks to be worshipped by men. These poems were composed during sixteenth or seventeenth century, but they contain some old elements.
Mānasaputra	'Mind born son'. The Viṣṇupurāṇa suggests that Brahmā had nine mind born sons. They were:

	Bhṛgu, Pulastya, Pulaha, Kratu, Aṅgirā, Marīci, Dakṣa, Atri and Vasiṣṭha.
Mānasāra	Name of a work on the Śilpaśāstra which comprises architecture, town planning and iconography.
Mānasī	Name of a *yakṣiṇī*. According to the Digambara Jains she was the *yakṣiṇī* of Dharmanatha, the 15th *tīrthaṅkara* of the Jains.
Mānasollāsa	Also called Abhilaṣitārthacintāmaṇi is an encyclopaedic work by the Cālukya King Someśvara III (1126-38). It deals with topics connected with the royal household and royal court.
Mānavadharma Sūtra	A work no longer extant. Some opine that this work was the basic book of the Manusmṛti or Mānavadharma Śāstra.
Mānava Srautra Sūtra	This is connected with the Maitrāyaṇi Saṁhitā of the Yajurveda. It belongs to the Mānavas who were a Sub-division of the Maitrāyaṇīyas. It is one of the oldest works of its class.
Mandākinī	Name of a river which flowed by the Kailāsa mountain. It is identified with the river Kālīgaṅgā which flows through Kedārnātha in the Himālaya.
Mandākrāntā	Name of a metre with 17 syllables in a quarter.
Maṇḍala	A circle, a symbolic diagram, used in Tantrik Buddhism and Hinduism in the performance of rites and as an instrument of meditation. The diagram is basically a representation of the Universe. This term has been used in the sense of book in the Ṛg-veda. In

	the Ṛg-veda we have 10 maṇḍalas which contains 1028 hymns.
Maṇḍana Mishra	Was a sound scholar of the Pūrvamimānsā system during eighth century AD. He is said to have been a disciple of Kumārila. He is credited with the Vidhiviveka and the Mīmānsānukramaṇi.
Mandodarī	Name of the chief queen of Rāvaṇa: She was the mother of Meghanāda.
Māṇḍukya	Name of a Upaniṣad. It is traditionally connected with the Atharva Veda. The theme of this is the syllable 'Aum' is an expression of the Universe.
Maṅgala	Name of a planet. Being the son of Bhumi the planet is called Bhauma.
Maṅgala Kāvya	'Auspicious poems', Bengali poems eulogizing a popular god or goddess. The poems describe how a god or goddess such as Manasā or Śitalā was able to establish their worship by men. The most popular poem is the Caṇḍi-maṅgala of Mukundarāma (sixteenth century AD).
Manipurī	A dance form of Manipur in Eastern India. It evolved in eighteenth century out of the folk dances of the local people.
Mañjuśrī	Name of a *bodhisattva.* He was the master of transcendental wisdom.
Mañjusrīmūlakalpa	One of the two basic works on the Buddhist Tantra. The other is Guhya Samāja.
Mantharā	A hunch-backed female attendant of Kaikeyī who was the second queen of Daśaratha.

Mantra	'A means of mental identification'. The concept of *mantra* covers much more than prayer, praise, invocation or mere formula. It is a general name for all verses or sequence of words or syllables which are considered flash-lights of the eternal truth.
Mantrarāja	'King of mantras'. Its form is Srīm, Hrīm Klīm, Kṛṣnāya Svāhā. Its purpose is to inspire divine love and lead to liberation.
Mantrayāna	A form of Mahāyāna Buddhism. It developed from the Yogācāra school. Mantrayāna later developed into Vajrayāna.
Manu	One of the 14 successive progenitors and sovereigns who rule over the earth in one *Kalpa* of 1,000 *Caturyugas.* The names of the 14 Manus of the present *Kalpa* are: 1. Svāyambhuva, 2. Svārociṣa, 3. Uttama, 4. Tāmasa, 5. Raivata, 6. Cākṣuṣa, 7. Vaivasvata, 8. Sāvarṇi, 9. Dakṣasāvarṇi, 10. Brahmasāvarṇi, 11. Dharmasāvarṇi, 12. Rudrasāvarṇi, 13. Ruci and 14. Bhauma. The Manu of the present age is Vaivasvata.
Manusmṛti	'Tradition of Manu', also called Manusaṁhitā; the full name is *Mānavadharmasāstra.* It is attributed to Manu, the first man and law giver. It prescribes the *dharma* of a person, i.e., the set of obligations incumbent on him as a member of one of the four social classes and engaged in one of the four stages of life. The first of its twelve chapters deals with cosmogony; the next few chapters give the definition of dharma, and deal with sacraments, initiation,

	forms of marriage, hospitality, obsequies, conduct of women, and law of kings.
Marīca	Name of a demon. As a minister of Rāvaṇa he accompanied him to the forest where Rāma and Sitā were living.
Mārkaṇḍeya	Name of a sage. He was the author of the Mārkaṇḍeya Purāṇa and he also was the son of Mṛkaṇḍa.
Marutgaṇa	The Maruts, are the storm-gods in the Vedic religion. Several hymns of the Ṛgveda are of the Maruts.
Māski	Name of a place in the Raichur district of Karnataka, contains a Minor Rock edict of Aśoka.
Mātali	The Charioteer of Indra, the king of gods. In the final battle Rāma was standing on the ground and Rāvaṇa was fighting from his chariot. Indra saw this and ordered Mātali to take his chariot to Rāma, and work as his charioteer (Rāmāyana VI/102).
Mātaṅga	Author of Bṛhaddeśī, a treatise on music.
Mathurā	An ancient city on the west bank of Yamunā in Uttar Pradesh. The city is said to have been established by Satrughna after killing the demon Lavaṇa. It was the birth place of Kṛṣṇa. It became an important centre of Buddhism from third century BC and it also became an important centre of Jainism during fifth century AD.
Mātṛkās	'Mothers', collective name of divine mothers, a species of tutelary deity. According to the Matsya Purāṇa there were 100 mother goddesses. Sometimes the Mātṛkās are called śaktis, and thus are

personified energies of certain gods. As śaktis they are considered seven, eight or nine in number, and are called *saptamātaras* or *aṣṭamātaras* or *nava-śakti.*

Mātṛceta A Buddhist poet who lived near about the beginning of the Christian era. The Chinese pilgrim I-tsing (seventh century) recorded that Mātṛceta was a famous poet, and his hymns to Buddha were sung far and wide. According to the Tibetan historian Tarānātha, Mātṛceta was the same as Aśvaghoṣa.

Matsya[1] Name of a country south of the Kuru country. Its capital was Virāṭanagara (Mahābhārata IV/1). It was included in the traditional Buddhist list of 16 Mahā janapadas. The Matsya area covered the whole of present Alwar district and parts of Jaipur and Bharatpur districts.

Matsya[2] The first of the ten *avatāras* of Viṣṇu. The Mahābhārata (III/187) suggests that Viṣṇu informed Manu that a great flood was approaching. Manu collected all kinds of animals, plants and seeds in a large boat. Viṣṇu came in the shape of a huge fish in that flood. Manu tied his boat to a horn of the fish and was carried to safety.

Matsyagandhā 'Smelling of fish'. Once Uparicara, the king of Cedi country was in forest for hunting. He thought about his wife and semen came out of him. He held the semen in a leaf made cup and sent it to his wife through a hawk. The cup fell in the river Yamuna and a fish swallowed the semen. The fish was a *apasara* and she became pregnant. Some fishermen

	caught her and she gave birth to a son and a daughter. The chief of the fishermen brought up the girl and she was called Matsyagandhā or Satyavatī. Once Parasara was crossing the river by a boat rowed by Matsyagandhā. He was enamoured of her beauty and had sexual intercourse with the girl. She gave birth to a son on an island and the boy later called Dvaipāyana or Vyāsa. Later, Santanu fell in love with Satyavatī and married her. She, thus, had two sons Citrāṅgada and Vicitravīrya.
Matsya Purāṇa	Is one of the 18 principal Purāṇas. It was communicated by Viṣṇu incarnated as a fish while the fish was drawing along Manu's boat in the great flood.
Matsyendranātha	Also known as Mīnanātha was the quasi-mythical founder of the Nātha-pantha, and one of the 84 great *siddhas.* He became the tutelary divinity of Nepal, where the Hindu devotees indentify him with Śiva and the Buddhists with Avalokiteśvara Padmapāṇi. In Tibet he is known as Lui-pa.
Māyā	'Illusion', is an important concept in the Advaita Vedānta system. According to this system the world is not fully real, but is like an illusion, which is created by the activity of Brahman or Ultimate reality. On the individual level, the illusion is created by *avidyā,* a primordial spiritual ignorance, which causes individuals to see the world as something other than Brahman and so independently real.
Māyābija	Name of a bijamantra. Its form is Hrīm.
Māyāpuri	Hardwar; it is one of the seven holy cities.

Māyāvatī	A reincarnation of Ratī. She was married to the *asura* Saṁbara. She brought up Pradyumna, and later married him.
Mayūkha or **Vyavahāra Mayūkha**	Name of a book of civil law written during the seventeenth century AD by Nilakaṇṭha Bhaṭṭa, a Mahārāṣṭrian Brahmaṇa born at Varanasi.
Mayūraśarman	Founder of the Kadamba dynasty of Kuntala was a Brahmana.
Medhātithi	Author of the commentary on the Manusmṛti.
Medinī	The earth. It is so named because it is formed out of the fat (medas) of the two demons Madhu and Kaitabha (Harivaṁsa 6/45).
Meghaduta	'Cloud messenger', a poem by Kalidāsa.
Meghanāda	Name of the son of Rāvaṇa and Mandodarī. He once got the better of Indra, and therefore, got the epithet Indrajit (Rāmāyana VII/30).
Mekala	The mount Amarakaṇṭaka where Narmadā flows. The river is also called Mekalakanyakā means the daughter of Mekala'.
Menā	Also called Menakā, was the daughter of Meru and wife of Himavān. She had two daughters, Gaṅga and Umā. Umā married Śiva. Menā had a son called Maināka (Kumārasaṁbhava I/20).
Menakā	Name of an *apsara.* She was sent to seduce the sage Viśvāmitra from his devotions, and succeeding in her object became the mother of Śākuntalā (Mahābhārat I/21).

Meru	Also called Sumeru, is the axis of the would. It is a mountain 84,000 *yojanas* high, and is situated at the centre of Jambudvipa. Our India is situated immediately to the south of this mountain. The Kedārnāth mountain in Garhwal is traditionally believed to be the original Sumeru.
Mewār Paintings	An important school of Rājasthānī miniature painting which developed in Mewār State, in seventeenth or eighteenth century.
Meykanda Deva	Name of the greatest among the four major Śaiva teachers of South India. His Śiva-jñāna bodham is considered the corner stone of Tamil Śaiva Siddhānta.
Milindapañha	Name of a non-canonical Pāli Buddhist work, composed in the style of canonical literature, in the form of dialogue between Milinda and Nāgasena.
Mīmānsā	Also known as Pūrva-Mīmānsā or Karma-Mīmānsā. It is one of the six traditional schools of Indian philosophy. Jaimini's Mīmānsā sūtras are the basic sūtras of this system. Later, Kumārila and his pupil Prabhākara really built the Mīmānsā philosophy. They commented on the Śābarabhāṣya, a commentary on the Mīmānsā sūtras. This school differs from other schools because of its theory of self-validity of knowledge.
Mīmānsā Nyāya Prakāśa	Popularly called Āpadevī, is a summary of the essential doctrines of the Pūrvamīmānsā philosophy by Āpadeva.
Mīnākṣī	The deity of the temple at Madurai.

Mirābai	Was a Rājput princess and the only daughter of Ratan Singh, brother of the ruler of Merta. She was a devotee of Kṛṣṇa and married to Bhoj Raj, crown prince of Mewār. After the death of her husband she settled down at Dvārakā and had composed many *bhajanas* in Braja Bhāsā. They are quite popular all over India.
Mithilā	Name of city which was the capital of Videha. It was the country of king Janaka, the father of Sitā.
Mohini	'The Illusive'. At the end of the Amṛtamanthan, Viṣṇu took the shape of Mohinī a beautiful woman and snatched the nectar from the *asuras.*
Moksa	Also called mukti. The self attains some kind of transcendental state beyond suffering when *mokṣa* is attained.
Mokṣadeva	The name by which the followers of the Hīnayāna school called Hiuen Tsang. The Mahāyānists called him Mahāyānadeva.
Moksamārga	A term used in Jainism. Samyakdarśana, Samyakjñāna and Samyakcaritra; the three jewels together constitute the way of liberation i.e., *mokṣamārga.*
Mṛcchakatika	Name of a drama written by Śūdraka. It is mainly a social drama of ten acts. It contains the love story of the Brahmaṇa Cārudatta and the courtesan Vasantasenā whom he ultimately marries.
Mṛtyuñjaya	'Conquering death', an epithet of Śiva.
Mucukunda	Name of a king who assisted the gods in their war with the *asuras.* When the gods told him to ask for

a boon, he asked to be allowed to sleep uninterrupted. The gods said that whosoever disturbed him in his sleep would be turned to ashes. Kṛṣṇa lured Kālayavana into the cave where Mucukunda was sleeping. Kālayavana kicked Mucukunda awake and was burnt to ashes (Vishṇu Purāṇa V/23).

Mudgala	Name of a Vedic sage. He was also a warrior, and his wife was his charioteer. (Ṛgveda X/102).
Mudra-Rākṣasa	Name of a drama by Viśākhadatta. It is a drama of purely political intrigue, and it avoids erotic feelings.
Mugdhabodha	Name of a Sanskrit grammar by Bopadeva of thirteenth century AD.
Muhūrta	A period of time equal to one-fifteenth part of the day or night; i.e., 48 minutes. Sometimes, it suggests the time only, as in *Brāhma muhūrta* or *Śubhamuhūrta*, etc.
Muktikopaniṣad	Name of a minor Upaniṣad. It has only two chapters. While the introductory chapter contains the name of 108 Upaniṣadas, the second chapter has 76 ślokas which are similar to that of Yogavāsista's.
Mula-sūtras	'Root-sūtras', are four of the 45 Prakrit works which the Śvetambara Jains consider canonical. These are: the Uttarajjhāyā, the Āvassaya, the Dasaveyāliya and the Piṇḍanijjuti.
Muṇḍakopaniṣad	Name of a Upaniṣad of the Atharva Veda. It is written in verse. Its object is to teach the highest knowledge, the *parā vidyā*, the knowledge of Brahman.

Muñja	Name of a grass of Vedic time.
Munisuvrata	Name of the 20th *tīrthaṅkara* of the Jains.
Murāri^{1}	'Enemy of Mura' (Name of a demon who was an ally of the demon Naraka, king of Prag-jyotiṣa)', an epithet of Kṛṣṇa (when Kṛṣṇa attacked Naraka, he first killed Mura).
Murāri^{2}	Name of the author of the Anargharāghava of tenth century AD.
Mūṣika	Has been described in the Mahābhārata (VI/9) as one of the countries of the South. A eleventh century work named the Mūṣikavamśa narrates a line of kings of South Keraḷa.
Muṣṭika	Name of a wrestler who was under Kansa, who directed him to kill Kṛṣṇa and Balarāma; but Balarāma killed him (Bhāgavata Purāṇa; X/44).

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Nābhi	'Navel', 'centre'. In a cosmogonic sense *nābhi* signifies a central point, such as the mythical mount Meru, regarded as the navel of the earth and the seat of the life-force. Brahmā is said to have sprung from the lotus springing from Viṣṇu's navel, the centre of Universal energy and thus, he is called *nābhija* means 'navel-born'. In Saivism, the *nābhi* is the focal point of meditation in the worship of Śiva.
Naciketas	Was a son of Vājaśravas who desiring heaven performed a yajña. He gave old and barren cows as gifts to Brāhmaṇas. Naciketas did not like this. He asked his father, 'To whom would you gift me?' On repeating the question several times, his father angrily replied, 'To Yama'. Naciketas then went to Yama.
Nāda	'Resonance', sybolically represented by a stroke (-), is said to be a 'fifth sound', included in the *bīja-mantra* OM.
Nādānta	'Ending with a sound', name of a certain dance performed by Śiva Naṭarāja. In this dance Śiva represents 'the kinetic aspect of the Deity, or Spiral Force of Yoga, regarded as the elemental force

	through which the Universe is created, maintained, and eventually destroyed'.
Nādasvaram	Name of a wind intrument used in South India, especially during a wedding procession. It is a reed instrument of conical shape, about 75 centimetres long, made of wood and sometimes of silver. It has twelve holes, six for playing the tune, and six for regulating the pitch.
Nāga	'Snake'. Nāgas are the children of Kaśyapa and Kadru who was one of his several, wives. In Buddhism, the *nāgas* have the character of water-spirits and are believed to dwell in the springs, lakes and tanks, and have power to bring or withhold rains.
Nāga(s)	A group of people whose rulers had the snake-banner, and claimed to be the 'lord of Bhogāvatī, the best of cities'. Bhogāvatī was the mythical capital of the snake demons, called Nāgas who lived in Rasātala, in the subterranean world.
Nāga-loka	The residence of the *nāgas*. It is deep below the surface of the earth. Vāsuki is the ruler of this loka.
Nāgamudrā	'Snake-handpose', name of a gesture in which all the fingers are held in a cupped attitude, resembling the hood of a snake. It is a characteristic of Apasmāra, the dwarf on whom Śiva dances in his Naṭarāja manifestation.
Nāgānanda	Name of a drama written by Harṣa. It is of five acts. The story of the drama is like follows: The prince of the Vidhyādharas, Jimūtavāhana, falls in love with

Malayavatī, a princess of the Siddhas, and eventually marries her.

Nāga Caturthi A day sacred to snakes is observed on the fourth day of the dark fortnight of Śrāvaṇa. Images of *nāgas* are worshipped on this day with the hope that they would bestow on the worshippers safety from snake-bite. This is popular in Orissa. In Bengal, this is observed on the fifth of the dark fortnight of Āṣāḍha. Manasā, the goddess of snakes is worshipped on this day. On the other hand, in the Bhaviṣya Purāṇa (I/32) it has been mentioned that the Nāga Pañcami should be observed on the fifth day of the bright fortnight of Śrāvaṇa.

Nāgara A type of temple. Ancient texts on architecture describe this type as one with a quadrangular plan.

Nāgarasarvasva A work on erotics by Padmasrī, a Buddhist. He has versified in 18 chapters the amorous life of a prince.

Nāgārjuna[1] Founder of the Mādhyamika system of Buddhist philosophy, flourished in the second century AD.

Nāgārjuna[2] Was one of the first persons to introduce rasa (mercury) system in Indian medicine. He is the author of the Rasaratnākara. The Tibetan tradition, however, identifies the two Nāgārjunas as one and same person.

Nāgārjunakoṇḍā A city in the lower Krishna Valley. The Ikṣvākus ruled here from third to fifth century. During this time the city was developed into an important Buddhist centre.

Nāgaṣena^1	Name of a Buddhist monk whose discussions on belief and practice with the Greek king Milinda are recorded in the Pali work Milindapañha.
Nāgasena^2	Name of a king whom Samudragupta defeated. It has been opined that his kingdom was at Padmāvatī, a place about 60 kilometres south of Gwalior.
Nāgnikā	A technical term for a girl before her puberty. According to the Mahābhārat (XIII/44) a man thirty years old should marry a *nāgnikā*, ten years old.
Nāgoji Bhaṭṭa or **Nāgesa Bhaṭṭa**	Name of a sound Sanskrit Grammarian of the eighteenth century AD.
Nahuṣa	Name of a king of Lunar dynasty. Having killed Vṛtrāsura, Indra went to hide himself in the waters at the end of the Universe. During this period Nahuṣa was appointed as the king of heaven. Then he demanded that Sācī should be his wife. Sācī agreed provided Nahuṣa would come to her on a palanquin borne by the sages. They were slow in walking. In his hurry, Nahuṣa kicked Agastya and as a consequence was turned into a serpent. He was released from Agaṣtya's curse when Yudhiṣṭhira answered all the questions asked by Nahuṣa.
Naigameṣa	Name of a demon who causes diseases among children.
Naimiṣāraṇya	The Naimiṣa forest. It was one of the nine sacred forests. Sauti, a scholar recited to the sages the story of Mahāratara, in this forest, which he had heard from Vaiśampāyāna in the serpent-sacrifice of Janamejaya. At present the place has been identified

	with Nimsar about 75 kilometres northwest of Lucknow, the capital of Uttar Pradesh.
Nairātmā	A Mahāyāna goddess who is an emanation of the Dhyāni Buddha Akṣobhya. She has been also identified as the *śakti* of Heruka. This term which means 'no soul' is said to be another name of Śūrnya, in which the Boddhisattva merges on the attainment of Nirvāṇa.
Naiṣadhacarita	Name of a *mahākāvya* in 22 cantos by Śrīharṣa. It is based on the Nala and Damayantī story of the Mahābhārata.
Naiṣkarmasiddhi	Name of a treatise on Advaita Vedānta, written by Sureśvara, a pupil of Śaṅkara. It is in four sections about 100 couplets each. In the first section the writer refutes the other theories of spiritual paths current during his time. In the next three sections he upholds in a short compass the main theoretical tenets and practical precepts of Advaita.
Nakula	The fourth of the Pāṇḍavas. He was an expert in training and management of horses. The treatise Aśva-sāstra has been ascribed to the name Nakula.
Nala[1]	A monkey ally of Rāma. He was the son of Viśvakarmā and built the bridge across the sea to Laṅkā over which Rāma and his army crossed over. (Rāmāyaṇa VI/22).
Nala[2]	King of Niṣadha and husband of Damayantī.
Nala-Campū	A work of *campū* form of tenth century AD. It is also called Damayanti kathā.

Nālāgiri	Name of a huge elephant. He belonged to Ajātaśatru.
Nalakuvara	Son of Kubera who was a step brother of Rāvaṇa
Nālandā	The site of the ancient University is about ten kilometres off Rajgṛha, modern Rajgir. It was the birth place of a disciple of Buddha named Śāriputra. During the time of Harṣa it had become the principal seat of Mahāyāna learning and a famed University town with many monasteries and shrines.
Nāmakaraṇa	'Name giving', is the name of a Hindu sanskāra which is generally held on the tenth or twelfth day after the birth of a child. Now, the said sanskāra being held on the twenty-first day in the Hindu families in Orissa.
Nāma-rūpa	A stereotyped formula for the phenomenal world, or its conceptual and material aspects.
Nāmasaṅgīti	Name of a Bodhisattva who is an emanation of the Dhyāni-buddha Vairocana.
Nāmbūdiri	Name of the dominant caste of Kerala. They are orthodox Brāhmaṇas and follower of ancient Vedic religion and precepts of the traditional Hindu code.
Namuci	Name of a demon, son of Kaśyapa and Danu.
Nānak	Name of the founder of the Sikh religion. He was born in Rai Bhoi di Talvandi, near Lahore on 15 April 1469.
Nānārthārṇavasamkṣepa	Name of a work on Lexicography by Keśavāsvamī of twelfth century. The work is divided

	into six *Kāṇḍas* and in each chapter words are arranged according to the initial letters.
Nānārthaśabdakośa	Name of a homonymous Lexicon. Its author is Medinikāra and his work is also known as Medinikośa.
Nanda¹	Name of the foster father of Kṛṣṇa. He was also the chief of the cowherds (gopas).
Nanda²	Name of a dynasty which ruled at Pāṭaliputra. The ninth Nanda king lost his kingdom to Chandragupta.
Nanda³	Name of the son of Mahāprajāpati. He was nicknamed Sundara and he is the principal character of Aśvaghoṣa's drama Saundarānanda.
Nandana	The name of the garden of Indra.
Nandi	Name of an attendant of Śiva. The name of the bull who is the vehicle of Śiva is also caleed or known as Nandi.
Nāndī	A kind of blessing pronounced as a prologue to a drama. The speaker of this prologue is called *nandī.*
Nāndimukha	A class of ancestors for whom a *śrādha* known as *Nāndī* is performed. This class comprises a man's father, grandfather and great grandfather and maternal grandfather, great grandfather and great great grandfather. (Agni Purāṇa 111/38-43).
Nandinī	Name of a Kāmadhenu. She was the daughter of Surabhī, the Kāmadhenu of heaven.
Nandi-sutta	Forms a part of the canon of the Śvetāmbara Jains.

Nandīśvara	A form of Śiva. Once Rāvaṇa went near the mountain where Śiva was sporting with Pārvatī. Śiva having adopted the form of Nandīśvara told Rāvaṇa not to proceed. When Rāvaṇa laughed at him, Nandīśvara cursed him that monkeys should destroy him one day.
Nandyāvarta	A kind of diagram considered auspicious by the Buddhist and Jains. It is a kind of labyrinth in which some lines of the *svastika* figure are repeated outside the same figure so that in each direction of figure, nine corners are formed. It is a symbol of the *tīrthaṅkara* Aranāth in Jaina Iconography.
Nannūl^1	Name of a Tamil grammar by Pavaṇanti
Nārada^1	Name of a mythical seer mentioned several times in the Atharva Veda. He is described as a *devarṣi* in the epics and the Purāṇas. The Mahābhārata suggests that Nārada recited the Mahābhārata to the gods.
Nārada^2	Name of a author of a Dharmaśāstra which is similar to that of Manu's.
Nārada Pañcarātra	Name of a work of thirteenth century which is devoted to the cult of Kṛṣṇa and Rādhā.
Nāradīya Purāṇa	Name of a Purāṇa which has been enlisted in the Viṣṇupuraṇa list of Purāṇas. Sometimes, it is considered as a Upa-purāṇa.
Nāradīya Śikṣā	A Śikṣā work relating to the Sāmaveda.
Naraka	Name of a place where the souls of the wicked are sent for punishment for a period. The place was not known to Vedic people. Perhaps the idea of hell

	developed during the age of the Dharma Shastras and Purāṇas. The Manusmṛti, however, gives the names of 21 types of hell (IV/88-90). The Buddhist have four types of hell which are also sub-divided and thus, they have 136 hot hells, eight cold hells, eight dark hells and 10 cold Lokāntarika hells, which is also attached with 84,000 small Lokāntarika hells. The Chinese Buddhists have, however, added a hell from which no release is possible. This is a special hell for females, and consists of an immense pool of blood.
Nara-Nārāyaṇa	Name of two sages. Nārāyaṇa, the Supreme god, had once in the Satyayuga, divided himself into four parts. They were born as the sons of Dharma and were called Nara, Nārāyaṇa, Hari and Kṛṣṇa. The former two were born again at the end of Dvāpara-yuga as Arjuna and Kṛṣṇa. (Mahābhārata XVI/335).
Narasimha-purāṇa	Name of a Upa-purāṇa of the Narasimha sect.
Nārāyaṇa[1]	Name of Viṣṇu. While the Mahābhārata suggests that he is so called because he is the refuge of man (*nara*), the Purāṇas support the view of the Manu-smṛti. According to the Manusmṛti 'The waters are called nārāḥ for waters are, indeed, the offspring of Nara; as they were his first residence (*ayana*), he thence is named Nārāyaṇa. (I/10).
Nārāyaṇa[2]	Name of the author of the Hitopadeśa. He flourished in eleventh or twelfth century AD.
Narmadā	Also known as Rewā, is a sacred river. The Bhaviṣya Purāṇa (chapter 47) suggests that Śūrya blessed her

	daughter Tapatī and said that she should flow west from the Vindhya as a river named Narmadā.
Nāsatau	The two Nāsatyas. The word occurs in the Ṛgveda. It is often taken as the epithet of the two gods Aśvins perhaps because both the terms 'Nāsatyas' and 'Aśvins' occur together in the same verse viz., I/117/1.
Nasik	A holy city and place of pilgrimage near the source of the Godāvarī.
Nāstika	'Not orthodox', 'unbeliever', one who is not an āstika. See also āstika.
Nāṭaka	A drama. Ten forms of drama are described in works on dramaturgy; but the *nāṭaka* and the *prakaraṇa* may be regarded as full-fledged dramas. The hero of a *nāṭaka* should be *dhīrodātta* self-controlled and exalted. He should be eager for fame, of great energy, a ruler of the world. It should be divided in five Acts. There are also some *mahānāṭaka*s which have ten Acts.
Naṭarāja	Name of Śiva in his manifestation as a cosmical dancer. One of the best Naṭarāja images is the one still worshipped in the Bṛhadīśvara temple at Thanjāvūr.
Nāthamuni	Name of the founder of the Śrīvaiṣṇava sect. He lived at Śrīrangam during eleventh century AD. He is the author of the Nyāyatattva which gives an exposition of the philosophy of the Viśiṣṭādvaita school.
Nāthapantha	Name of a religious cult which started in Northern India near about tenth century AD. Two of the earliest leaders of this cult were Matsyendranātha and

	Goṛakhanātha. According to this cult Śiva is Ādinātha, the Supreme Siddha and all Siddhas are Śiva's incarnations. This cult embraces many Śaiva and Tāntrika beliefs.
Nāthdwāra	A town about 40 kilometres north of Udaipur in Rajasthan. The image of Śrīnāthji, the most famous shrine of the Vallabha sect of Vaiṣṇavas is situated here.
Nāṭikā	Is a form of drama. It is a mixture of Nāṭaka and Prakaraṇa. Here the hero should be *dhīralalita*, self controlled and light hearted.
Nāṭyadarpaṇa	Is a work on dramaturgy. It is ascribed jointly to Rāmacandra and Guṇachandra. It names 12 forms of drama, the 11th and 12th being Nāṭikā and Prakaraṇī respectively.
Nāṭyaśāstra	The earliest among the works on dramaturgy, poetics, music, body gesture and temple architecture. It is ascribed to the name Bharata.
Nava-Dūrgā	Nine forms of Durgā, viz., Kumārikā, Trimūrti, Kalyāṇī, Rohiṇī, Kālī, Caṇḍikā, Śāmbhavī, Durgā and Bhadrā.
Nava-Dvāra	'Nine apertures of the body', viz., the two eyes, the two ears, the two nostrils, the mouth, the anus and the penis.
Navagraha	'Nine planets', or 'nine planet deities, are: Ravi 'Sun', Candra 'Moon', Maṅgala 'Mars', Budha 'Mercury', Sūkra 'Venus', Bṛhaspati 'Jupiter', Śani 'Saturn', Rāhu 'ascending node of moon' and Ketu 'descending node of moon'.

Navagraha Śānti	A *śānti* for the nine planets for removing calamities and evil. In fact, all religious rites should be preceded by Navagraha Śānti.
Nava Nālandā Mahāvihar	A research institute on Pali and Buddhist studies which was established by the State Government of Bihar in 1951-52.
Navapatrikā	An autumnal ceremony in Bengal. It is performed during Durgāpūjā, on the seventh day of the bright fortnight of Āśvina. Branches or leaves from nine plants are placed on the side of the image of Durgā. These are: Rambhā 'Banana', Kacu 'Colocasia esculenta', Haridrā 'Turmeric, Jayanti 'Sesbania sesban', Bel 'wood-apple', Dāḍīma 'Pomegranate', Ashoka 'Saraca indica', Māṇakacu 'Alocasio indica and Dhānya 'Rice'.
Navaratna[1]	The nine gems: *muktā* 'pearl', *māṇikya* 'ruby', *puṣparāga* 'topaz', *vajra* 'diamond', *marakata* 'emerald', *Vidruma* 'coral', *nīlā* 'sapphire', *Vaidūrya* 'cat's eye' and *gomeda.*
Navaratna[2]	The nine gems in the court of the King Vikramāditya: Dhanvantari, Kṣapaṇaka, Amarasimha, Śaṅku, Vetālabhaṭṭa, Ghaṭakarpara, Kālidāsa, Varāhamihira and Vararuci.
Navarātri	The first nine days and nights of the bright fortnights of Āśvina and Caitra. The nine forms of Devī are worshipped on these days: Śailaputrī, Brahmacāriṇī, Candraghanṭā, Kuṣmāndā, Skandhamātā, Kātyāyani, Kālarātri, Mahāgaurī and Siddhadātrī.
Navaśakti	Name of a group of *mātaras* or Śaktis. They are

	Vaiṣṇavī, Brahmāṇī, Raudrī, Maheśvarī, Narasimhī, Vārāhī, Indrāṇī, Kārttikī and Pradhānā. In South India the *navaśaktīs* form a group of nine virgins.
Navyanyāya	A school of logic which originated with Gaṅgeśa (fourteenth century) in Mithila and was further developed in Bengal.
Nyāyadhammakahāo	Name of the sixth Aṅga of the Jainas.
Nāyanārs	A collective name of 63 Tamil Śaiva saints. Some of them were important poets, and exponents of *bhakti.*
Neminātha	Name of the 22nd tīrthaṅkara of the Jains. He is also called Ariṣṭanemi.
Nidāna^1	'Chains of Causation', are explained as the 12 causes or links of existence. Two of these are related to past life eight of the present life, from conception onwards, and the last two are the causes or links to future life.
Nidāna^2	Name of a work describing the causes and symptoms of diseases. It is ascribed to the name Mādhavakara.
Nidāna Sūtra	Is a work connected with the Sāma Veda. It deals with metres.
Nigaṇṭha Nātaputta	The name occurs in the Pali Buddhist texts as that of a philosopher contemporary with Buddha. He is generally identified with Mahāvīra, the Jaina tīrthaṅkara.
Nikaṣā	Name of the mother of Rāvaṇa. In the southern recension of the Rāmāyaṇa, the name of the mother of Rāvaṇa is Kaikasī.

Nikāya	A technical term generally used by the Buddhists to denote the five collections of Sūtras, called together the Suttapiṭaka, one of the three divisions of the Tripiṭaka.
Nikumbha	Son of Kumbhakarṇa. He fought against Rāma and was killed by Hanumān.
Nīla	A monkey ally of Rāma. In the battle, he killed Prahasta who was a general in the army of Rāvaṇa.
Nīlakaṇṭha	'Blue-throated', an epithet of Śiva.
Nimbārka	Also called Nimbāditya, was a saint, philosopher and founder of the sect which is named after him as Nimbārkars or Nimāvats. He is believed to have lived during twelfth or thirteenth century.
Nimbārka Sampradāya	Name of a Vaiṣṇava sect who follow the teachings of Nimbārka.
Nimi	A king, son of Ikṣāku.
Niraṇkārī	A reform movement within Sikhism. The sect was started by Dayāl Dās in the nineteenth century. The followers of this sect believe that God is formless. They hold Dayāl Dās and his successors as living *Gurus.* In this they differ from the orthodox Sikhs who believe that the lives of living *Gurus* ended with Guru Gobind Singh in eighteenth century.
Nirgrantha	'One who has cast off his bonds'. The Jaina community was called Nirgrantha in its early days.
Nirguṇa	The primary concept of the Advaita school of Vedānta that Brahman is to be characterised as without qualities. They argue that the texts which assert that

	Brahman is possessed of all perfections (saguṇa) are merely preparatory assists to man's meditations.
Nirguṇa Sampradāya	Followers of certain Saints, such as Kabir, Dādu, etc: are said to belong to Nirguṇa Sampradāya. One characteristic common to these sects is that they believed that God can't be ascribed any attribute or quality. Poems written by these Saints and their followers are classed as the Nirguṇa School of Hindi Poetry.
Nirmāṇakāya	Name of one of the *kāyas* in the *Trikāya* doctrine of the Mahāyāna Buddhists.
Nirṇayasindhu	Famous work on Dharmaśāstra, by Kamalākara Bhaṭṭa. It was composed in 1612 and deals with the manner of performing the various religious acts and the proper time for them.
Nirṛti	Goddess of destruction and misfortune frequently mentioned in the Atharvaveda. In the Mahābhārata she is one of the Ekādasa Rudras.
Niruka	A commentary on the Nighanṭus by Yaska, which was composed perhaps in fifth century.
Nirvāṇa	In the Bhagavad gītā (II/72) the term occurs along with Brahma as Brahmanirvāṇa. In Buddhism this is used in the sense of liberation.
Niṣāda	Name of a tribe, a forester. Rāma met Guha, one of their chiefs while on his way to his 14 years exile. Manusmṛti suggests that they are the children of Brāhmaṇas by Sudra women, and they are fishermen by occupation.

Niṣadha	A country situated in Vindhyapṛṣṭha; region of the Vindhya. (Matsya Purāṇa 114/54). It was the kingdom of Nala and as a Maryādā parvata it was a mythical mountain west of Meru.
Niśūmbha	Name of a demon. He and his brother Śumbha had obtained a boon from Brahmā that no male whether a god or a human being would be able to defeat them. But Devī finally killed them.
Nītismañjarī	A work on maxims by Dyā Dviveda (AD 1494).
Nītisāra	A work on polity by Kāmandaki, which was composed in eighth century AD. It explains the teachings of the Arthaśāstra.
Nītiśataka	Name of one of the three collections of poems by Bhatṛhari. The verses show at once a lurking attachment to the world and open revulsion from its sordidness.
Nivātakavaca(s)	A class of *dānavas.* They were so powerful that the gods were afraid of them. Arjuna went to Pātāla and destroyed them.
Niyama	'Observance'. It is one of the eight accessories to *yoga.*
Niyoga	Appointment of a wife or widow to procreate a son from intercourse with an appointed male, usually a brother of her husband.
Nṛsimha	The fourth *avatāra* of Viṣṇu. He took this form to kill Hiraṇyakaśipa.
Nyāsa[1]	Name of a ceremony in Tāntrik worship. The

	aspirant invokes god to come and occupy certain parts of his body. It is done by touching the chest and limbs with the tips of the fingers and the palm of the right hand accompained by the utterance of a *mantra*.
Nyāsa[2]	Name of a grammatical work written by Jinendra buddhi.
Nyāya	A school of Indian philosophy. The earliest work on *nyāya* is the Nyāya sūtras of Gautama.
Nyāya bhāṣya	Also known as the Nyāyasūtrabhāṣya. It is a commentary on the Nyāya sūtras of Gautama.
Nyāya Bindu	A work on Buddhist logic by Dharmakīrti.
Nyāya-Vaiśeṣika	The combined school of the two philosophical systems i.e. Nyāya and Vaiśeṣika.

O

Odana	An oblation usually consisting of grain cooked in milk, or sometimes of curds, meat or ghee, or of rice, appears to be of very ancient origin and closely associated with thaumaturgy as is indicated in some passages of the Atharva Veda (IX/5/22).
Odanapurī	Name of a monastery in eastern Bihar. The Tibetan tradition suggests that the monastery was founded by Dharmapāla of the Pāla dynasty; but others give credit for this to Devapāla.
Oḍeyadeva	Was the author of the Gadya-Cintamani, a work on the legend of Jīvandhara. He flourished in the early ninth century and was a Digambara Jain.
Oḍiṣī	Name of the dance style of Orissa. It was prevalent among the *devadāsis.* At present the state Government of Orissa has established a research centre of Oḍiṣī dance at Bhubaneswar.
Oḍḍiyāna or **Uḍḍiyāna**	Is mentioned as one of the four *piṭha*s in the Hevajra Tantra.
Oḍra	Name of a country, i.e., modern Orissa. The people of Orissa were called *Oḍra* and they waited upon

	Yudhiṣṭira during his Rājasūya yajña (Mahābhārata II/50).
Ola Bībī	Name of cholera goddess in Bengal.
Oṁ	*Oṁkara* (also given in the analysed form *Auṁ*), name of a *bījamantra* named *brahmabīja* or *brahmavidyāmantra*. This is the most celebrated of all *bījas*. In the Vedic age it was explained in many different ways: A represents Brahmā (and, at the same time creation), U represents Viṣṇu (and maintenance), M represents Śiva (and destruction), together symbolizing the Trimūrti. In Buddhism and in Jainism this *bījamantra* plays an equally essential role. From this *bīja* Vairocana originates.
Oṁ Aḥ Huṁ	Form of a mantra used by both Hindus and Buddhists and interpreted as 'creation, preservation and destruction' (also other meanings).
Omkāranātha	Name of a temple and also name of a form of Śiva. The temple of *Omkāranātha*, one of the twelve *jyotirliṅgas* is situated about 50 kilometres north-west of Khandwa, on the Narmadā.
Onām	Name of the principal festival of Kerala. It is celebrated in Chingam (August-September), the time of the harvest.
Oṣadhi	A medicinal herb.
Oṣadhipati	'Lord of medicines' Because of its association with plant growth the moon is called *Oṣadhipati* and *Oṣadhigarbha*. The Viṣṇu Purāṇa (IV/6/5) suggests that Moon was given this office by Brahmā.

Oṣadhiprastha	Mythical capital of Himālaya (Kumāra sambhava VI/33/36).
Oṣṭakarṇakas	Members of an aboriginal tribe whose mouths were either unusually large or whose lips were artificially distended so that they stretched almost from ear to ear.
Ostārakī	Name of a minor Mahāyāna goddess attending on Buddhakapāla.

P

Pabbajjā	(Skt. Pravrajyā) The Buddhist rite of ordination of a layman for becoming a Sāmanera (novice). In the Teravāda countries the rite is generally held for every Buddhist boy. The boy undergoing the ceremony comes before an assembly of ten ordained monks and asks for admission as a novice.
Padamañjarī	Name of a commentary on the Kāśikāvṛtti. It is ascribed to Haradatta.
Padapāṭha	A method of arranging each word of a vedic text separately in its original form without regard to the rules of *Sandhi.*
Padārtha	Category and important concept of Vaiśeṣika system of philosophy. After the real knowledge of these catagories salvation takes place. This is the view of Vaiśeṣika system.
Padārtha Dharma Samgraha	A work on the Vaiśeṣika system by Praśastapāda.
Pādma	The name of the last expired *Kalpa.* It was the last day of Brahmā's 50th year.
Padmamudrā	'Lotus pose', name of a handpose. The palm is

	gently hollowed, fingers separated and a little bent as if holding a round object. It signifies female breast, a fruit, a bud, the hole of a snake, an egg.
Padmanābha	'Having a lotus navel', a name of Viṣṇu.
Padmanābhadutta	Name of the author of the Supadmavyākaraṇa.
Padmapāda	Name of a pupil of Śaṅkarācārya. He was the author of the Pañcāpadikā, a commentary on Śaṅkara's commentary on Brahma sūtras.
Padmaprabha	Name of the sixth tīrthaṅkara of the Jains. The emblem of Padmaprabha is red lotus.
Padma Purāṇa	Is second in the list of 18 Purāṇas given in the Viṣṇu Purāṇa. It is a large work with 55,000 *ślokas*.
Padmasaṁbhava	Was a Buddhist monk of the eighth century. He had gone to Tibet on the invitation of the king and he established the Rñiṅ-ma-pa sect there. He is still revered there as Guru Rimpoche.
Padmāsana	'Lotus sitting attitude'. The Buddha, the Jaina tīrthaṅkaras and many Hindu deities are represented in this attitude.
Padmāvatī	Name of the *Yakṣiṇī*, attending on the 23d Jaina tīrthaṅkara, Pārśvanātha.
Padmavyūha	A kind of military array. 'From whatever side the king apprehends danger in that direction let him extend his troops, and let him always himself encamp in a array, shaped like a *padma* means lotus'. (Manuṣmṛti VII/188).
Padminī	A class of women. Padminī is the first of the four

classes. A Padminī woman has a round face, and her limbs are soft amd round. Her eyes are like that of a startled fawn. Her breasts are heavy and firm, and her gait is that of a swan. Her voice is sweet. She is modest and intelligent and skilled in all 64 arts.

Padyāvalī An anthology compiled by Rupa Gośvāmin. It contains 386 verses relating to Rādhā and Kṛṣṇa.

Pahārpur A place of ancient Bengal (Now in Rajashahi District of Bangladesh). It contains the ruins of a Buddhist temple and a monastery. These were founded by Dharmapāla during eighth or ninth centuries. The monastery comprised 177 cells, which opened into a court in the centre of which stood a large *stūpa* about 30 metres high.

Paiṇṇa(s) (Skt. Prakīrṇas), 'Scattered pieces', from part of the canon of the Jains. They consist of ten books: 1. Cauṣaraṇa, 2. Āurupaccakhāṇa, 3. Bhattaparinnā, 4. Samthāra, 5. Tamdulaveyāliya, 6. Candāvijjhaya, 7. Devindattha, 8. Gaṇivijjā, 9. Mahāpaccakhāṇa and 10. Vīrattha.

Paipalāda Name of one of the traditional texts of the Atharvaveda.

Paiśāca One of the eight types of marriage rites mentioned in the Dharmaśāstras. When a man rapes a girl who is sleeping, intoxicated or disordered in intellect, that is the eighth, the most sinful rite of the Paiśācas'. (Manusmṛti 111/34).

Paiśācī Name of a Prakrit dialect of northwest India. The sound system of this dialect was nearer to Sanskrit than that of other Prakrit dialects. The Bṛhatkathā of Guṇādhya is the most famous work in Paiśācī.

Pākaśāsana	An epithet of Indra.
Pakṣadhara	Whose real name was Jayanta Mishra, was a great exponent of the Navyanyāya school. He was the author of the Āloka, a commentary on the Tattvacintāmaṇī of Gaṇgeśa. He hailed from Mithila in the second half of the fifteenth century AD.
Pakṣiṇi	'Two days and the night between', period of impurity '*aśauca*' to be observed on the death of a maternal uncle, a pupil, or an officiating priest. (Manu, V/81).
Pakudha Kaccāna	(Skt. Kakuda Kātyāyana), a philosopher who explained to Ajātaśatru his philosophy that there are seven things eternally existent and unchangeable in their very nature, there is no volitional activity or consciousness in them. The seven things are: the four elements, earth, fire, air and water; and pleasure, pain and soul.
Pāla	Name of a dynasty which ruled over Bengal and Bihar during the middle of the eighth century to twelfth century. The Pālas patronized the Universities of Nālandā and Vikramaśilā, which were important academic centres. During this period art and architecture had achieved perfection.
Pālakāpya	A sage who was an authority on the treatment of elephants.
Pāli	Name of a Language. It is mainly the language of the

	canonical works of Buddhism. It is closer to Vedic than to classical Sanskrit.
Pālkuriki Somanātha	Name of a Telugu Śaiva poet of thirteenth century. He is credited with the Basavapurāṇam, the Paṇḍitārādhya Carita and the Vṛṣādhipa Śatakam.
Pāllava	The name of a dynasty which ruled over northern Tamil Nadu with Kāñcī as their capital till the close of ninth century. The kings of Pallava dynasty have left a large number of monuments at Mahābalipuram and Kāñcī.
Pallavi	First section of a Karnaṭaka rāga, it is *sthāyī* 'permanent' in which the emphatic note is established and displayed.
Pampa	Also know as Ādi Pampa, is usually regarded as the greatest Kannaḍa poet. His father was a Brahmin by caste, but he was converted to the Jaina faith in his later age. Pampa, a staunch Jaina, is the author of the Ādi Purāṇa and the Vikramārjunavijaya.
Pampā	Name of a river near Ṛṣyamūka hill where Rāma first met Sugrīva and Hanumān. According to Mallinātha, Pampā was a lake.
Pañcabāṇa	Epithet of Kāmadeva.
Pañcabhuta	'The five elements'. According to Samkhya philosophy *Pañcabhūta* constitute four elements and *ākāśa*.
Pañcadaśī	Name of a popular and illuminating treatise in verse on Advaita Vedānta. The work is ascribed to Vidyāraṇya.

Pañcadrāviḍa	Name of a group of Brahmāṇas. Generally the Brahmins are divided into two main groups: Panca-Drāviḍa and Pañca-Gauḍa. The former has the following divisions: Karnāṭa, Tailaṅga, Gurjara, Mahārāṣṭra and Drāviḍa. Most Brahmins from South India belong to this group. The Brahmins of North India belong to Pañca-Gauḍa group. It has also five divisions: Sārasvata, Kānya Kubja, Gauḍa, Maithila and Utkala.
Pañcagavya	The five products of cow, viz., milk, curd, ghee, urine and dung. These are regarded as beneficial means of purification.
Pañcāgni^1	The five sacred fires.
Pañcāgni^2	A term indicating the practice of ascetics of exposing themselves, as a form of self-mortification, to four fires in the four directions, sitting amidst them, and to the sun overhead as the fifth. Pārvatī practised this self-mortification when she was trying to win over Śiva. This is also called Pañcatapas.
Pañcajanāḥ	A term which occurs in the Ṛgveda (X/53/5). The Bṛhatdevatā (VII/68) suggests that they are men, fathers, gods, gandharvas, serpents and demons (the last two should be counted as one). On the other hand, Śākatāyana thinks that they are the four *Varṇas* and the *Niṣādas* as fifth.
Pāñcajanya	Name of the conch of Kṛṣṇa. It was made from the shell of the *asura* named Pañcajana.
Pañcakṛtya	'Five activities'. Śiva's *ānandatāṇḍava* represents five activities viz., *sṛṣti* 'creation', *sthiti* 'preserva-

	tion'. *sambhāra* 'destruction,' *tirobhāva* 'concealing' and *anugraha* 'bestowing grace'.
Pañcākṣara	Name of a *mantra* composed of five syllables.
Pañcāla	Kingdom of Drupada.
Pañcalakṣana	Name of a Purāṇa. It deals with five important topics, viz., *sarga*, *pratisarga*, *vamsā*, *manvantarāṇi* and *vaṃśānucarita.*
Pañcalauha	'Five metals' viz., copper, brass, tin, lead and iron; or an alloy of these metals for construction of images.
Pāncālī	Draupadī, a princess of Pañcāla.
Pāncālīriti	One of the four different styles of literary composition. The other three are: Gauḍī, Lāṭī and Vaidarbhī. In this style the sentences are usually short, the language is soft and metaphorical.
Pañcamahāyajña	'Five great sacrifices'. Manu prescribes five daily duties of a householder. These are Brahmayajña, Pitṛyajña, Devayajña, Bhūtayajña and Nṛyajña. These five *yajñas* expiate the sins of a householder from pañcasānā.
Pañcamakāras	The five 'ma's' (Because they all begin with ma-). They are *madya* 'wine'; *mānsa* 'meat'; *matsya* 'fish'; *mudrā* 'entwining of the fingers, cereal, woman' and *maiṭhuna* 'sexual union'. These are essentials of the Tāntrik rite.
Pañcāmṛta	'Five nectar-drink', or 'five kinds of divine food; viz., milk, sour milk, ghee, honey and sugar.

Pañcamudrā	'Five handposes'. These are made when presenting offers to an image. These are: *dhenumūdrā*, *padma—*, *liṅga—*, *astra—* and *mahāmudrā*.
Pañcanada	'Five rivers'; the land of five rivers (Punjab) viz., Śatadru, Vipāśā, Irāvatī, Chandrabhāgā and Vitastā.
Pañcanakhā	'Five-nailed animals'. The flesh of the following five-nailed animals may be eaten; hare, porcupine, hedgehog, iguana and tortoise. (*pañca pañcanakha bhakṣāḥ*).
Pañcānana	Name of a form of Śiva having five faces. The faces represent five aspects: Isāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta.
Pañcāṅga	Name of almanac. It contains five things and thus so called. The five things are: 1. Vāra 'the day of a week', 2. Tithi 'the lunar day' 3. Nakṣatra 'the lunar mansion', 4. Karaṇa, 'half of a tithi' and 5. Yoga.
Pañcaparameṣṭhin	The five kinds of person worshipped by the Jains. They are: 1. Siddha paramesṭhin, 2. Arhat-paramesṭhin, 3. Ācārya parameṣṭhin, 4. Upādhyāyāparameṣṭhin and 5. Sādhuparameṣṭhin.
Pañcaprayāga	The five prayāgas viz., 1. Devaprayāga at the junction of Alakānandā and Bhāgirathī; 2. Rudraprayāga at the junction of Alakānandā and Mandākinī, 3. Karṇaprayāga at the junction of Alakānandā and Piṇḍaragaṇgā; 4. Nandaprayāga at the junction of Alakānandā and Nandā; and 5. Viṣṇuprayāga at the junction of Alakānandā and Viṣṇugaṅgā. Besides, there is a Prayāga at Allahabad (Gaṅgā + Yamunā + Sarasvatī) which is also called Prayāgarāja.

Pañcāpsara	Name of a lake. Rāma and others lived for sometime near this lake during exile. (Rāmāyaṇa III/2).
Pañcaratna	'Five gems'. According to the Kālikā Purāṇa pañcaratnas contain gold, diamond, sapphire, ruby and pearl; but Āditya Purāṇa says pañcaratna means gold, silver, pearl, coral and lapis lazuli.
Pañcarātra^{1}	Name of a cult of five nights, one of the earliest sectarian movements in Hinduism. The sect later merged with that of the Bhāgavatas, and together became an early form of the Vaiṣṇava religion. At present it denotes one of the two sections of the temple religion of the Vaiṣṇavas, especially in South India. These two are: Pañcarātrāgama and Vaikhānasāgama.
Pañcarātra^{2}	Name of a drama by Bhāsa. It has three acts and the story has been taken from the Virāṭaparvan of the Mahābhārata.
Pañcasāyaka	Name of a work on erotics by Jyotirīśvara. The work was composed in fourteenth century. It has five chapters '*sāyakas*' alluding to the five arrows of Kāmadeva, the god of love.
Pañcasidhāntikā	Name of a work on astronomy by Varāhamihira (sixth century). He used materials from five works on astronomy: 1. Pauliśa, 2. Romaka, 3. Vāsiṣṭha, 4. Paitāmaha and 5. Saura.
Pañcaśikha	Name of a sage. He was a pupil of Āsuri, the pupil of Kapila. Pañcaśikha taught king Janaka of Mithilā the way of attaining *mokṣa* as described in the Sāmkhya system.

Pañcaśila	The five vows of the Buddhist to abstain from killing, stealing, sensuality, lying and intoxicating liquor or drugs. They are the first five of the ten *śikṣāpadas* of a novice.
Pañcatantra	A work on stories by Viṣṇuśarmā. The existing Sanskrit version of the text is the one compiled by the Jain author Purṇabhadra of twelfth century.
Pañcatattva	The five elements, taken collectively. The elements are: earth, water, fire, air and space. In Tantra, this is a rite which is performed by *Pañcamakāras.*
Pañcavaṭī	Name of a forest. Rāma lived here for some time with Lakṣmaṇa and Sitā during exile. Pañcavaṭī is generally identified with Nasik region on the Godavarī.
Pañcavimśa Brahmaṇa	A Brahmaṇa of the Sāma Veda. It has 25 books and is concerned with Soma sacrifice in general.
Pañcavṛkṣa	The five trees. They are: Mandāra, Pārijāta, Santāna, Kalpataru and Haricandana.
Pañcāyatana	Name of a round open metal dish on which are placed five stones representing the gods of the five chief sects of Hinduism. These stones are *Ṣālagrāma* for Viṣṇu, *Liṅga* for Śiva, *Svarṇarekhā* for Śakti, *Sūryakānta* for Sūrya and *Svarṇabhadra* for Gaṇeśa.
Pañcopāsanā	Worship of five gods, viz., Viṣṇu, Śiva, Śakti, Gaṇapati and Sūrya. The worshippers of these gods form the five major sects which together form a composite religion known as *Pañcopāsanā*. Nowadays

	the number of these sects is, in South India, increased to six to give room to Kaumāra, this sect there now being the most important.
Pāṇḍarā	Name of the *śakti* of *dhyānibuddha* Amitābha.
Pāṇḍava	'Son of Pāṇḍu'. The five Pāṇḍavas were Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva.
Pāṇḍu	Name of the brother of Dhṛtarāstra and father of the Pāṇḍavas. He was so called because his mother Ambālikā turned pale (pāṇḍu) at the sight of Vyāsa at the time of sexual intercourse with him, and the son born to her was pale in complexion.
Pāṇḍya	A Tamil dynasty of extreme South India who became prominent in seventh century AD and ruled over the kingdom until sixteenth century.
Paṇhāvāgaraṇāim	Name of the 10th Aṅga of the Jains.
Paṇi	Name of a tribe of ancient India (Ṛgveda) I/33/3).
Pāṇini	Name of the author of the Aṣṭādhyāyī, a work on Sanskrit grammar. He hailed from Śālātura (now in Pakistan) in fourth century BC.
Pāṇinīya Śikṣā	Name of a work on Śikṣā. It deals with the mode of correct pronunciation.
Pannagā	Name of the Yakṣiṇī of Dharmanātha, the 15th *tīrthaṅkara* of the Jains. She is also called Kandarpā
Paramahamsa	The highest of the four classes in which ascetics are divided in the Mahābhārata. The term-paramahamsa also has been given to Rāmakrishna, a religious teacher from Bengal.

Paramāra	A dynasty which ruled in Mālwa with Dhāra as their capital.
Paramārthasāra	Is a work written by Abhinavagupta. The treatise deals with all the aspects of Kashmir Śaivism in 105 verses.
Parameṣṭhimantra	A Jain mantra, written in Prakrit language, which is repeated daily: *Namo Aribantānam, Namo Siddhānam, Namo Āyariyānam, Namo Uvajjhāyānam, Namo loe savva Sābūnam.*
Pāraṇā	Also called Udyāpana, is the last rite in a *Vrata*. It consists of feeding the Brahmāṇas and breaking the fast after the *Vrata*.
Parāśakti	'Supreme energy', name of a *mantra*. Its form is: Aum Krīm Krīm Krīm Hūm Hūm Hrīm Hrīm Svāhā. The purpose of this *mantra* is to acquire all attainments.
Parāśara	Name of a sage mentioned in the Ṛgveda.
Parāśara Smṛti	Name of an ancient work on Hindu Dharmaśāstra.
Pāraskara Gṛhya-sūtra	Name of a Gṛhya-sūtra which is attached to the Śukla Yajurveda.
Paraśurāma	Name of the sixth *avatāra* of Viṣṇu. He was a Brahmāṇa, and the 5th son of Jamadagni and Reṇukā.
Pārijāta	Name of the tree produced during the churning of the ocean. It was placed in Nandana, the garden of Indra.
Pārijāta-haraṇa	A work of a semi-dramatic form by Umāpati Upādhyāya of Mithilā.

Parīkṣita	Son of Abhimanyu, grandson of Arjuna. He was killed by Aśvatthaman in the womb of his mother. He was restored to life by Kṛṣṇa as soon as he was born. He succeeded Yudhiṣṭhira on the throne of Hastināpura and ruled for sixty years.
Parinirvāṇa	A term signifying Buddha's death or departure from this life.
Parivārālaya	One of the sub-shrines round the main shrine, housing subordinate deities. These are found mainly in Peninsular India e.g., in Kailāsanātha temple at Kāñcī.
Parivedana	Marriage of a younger brother before the elder brother. Manu opines that it is a minor offence '*upapātaka*' (Manusmṛti XI/61).
Parjanya	Personification of rain; sometimes represented as a bull and is then equated with Indra. In the later literature Parjanya occurs as a god.
Pārśvanātha	Name of the 23d tīrthaṅkara of the Jains. He is said to have died 250 years before Mahāvīra. The parents of Mahāvīra were the followers of Pārśvanātha. His symbol is a snake on the seal and seven snake hoods above the head.
Pārtha	A son of Pṛthā or Kuntī, a title applicable to all the three elder Pāṇḍavas, but commonly applied to Arjuna.
Pārvatī	Name of the wife of Śiva.
Paryuṣaṇa	A popular 8 day festival among the Jains. The Śvetāmbaras celebrate it from the 13th day of the dark

	half of Bhādra to the 5th day of the bright half of the same month. The Jain year ends on the last day of this festival.
Pāśupata	Name of a Śaiva sect. Before fourteenth century this sect had been merged with the Nākulīsa sect.
Paśupati	A name of Śiva.
Paśupatinātha	Temple of Śiva at Pashupati on the Bāgmati river just east of Kāthmāṇḍu in Nepal.
Pātāla	The nether region. According to the Viṣṇu Purāṇa there are seven *pātālas* viz., Atala, Vitala, Nitala, Gabhastimat, Mahātala, Sutala and Pātāla.
Pātāla Vijaya	Name of a *mahakāvya* ascribed to Pāṇini.
Pāṭaliputra	Name of the capital of Magadha. According to the Jain sources the town was build by Udayin, son of Ajātaśatru. It became the capital of Guptas in fourth century. It declined and was deserted in seventh century AD. The modern name of this capital town is Patna, the capital of Bihar.
Patañjali	Name of the author of the Mahābhāṣya. The Yoga-sūtras is also ascribed to Patañjali. Scholars opine that Patañjali had composed three works for the perfection of *Kāya*, *Mana* and *Vākya*. Thus, they suggest that Patañjali had also composed a work on Āyurveda, which is not available now. His date may be fixed around 150 BC.
Paṭṭāvali	The geneological list of the Jain *Ācāryas*. Each sub-sect of the Jainism maintains its own Paṭṭāvalī. The Paṭṭāvalīs of the Śvetāmbaras start from Mahāvīra

	himself. The Digambaras start theirs from Bhadrabāhu II, who probably lived near the beginning of the Christian era.
Pauṣa	Name of a month. The moon gets full near the *nakṣatra* Puṣya during this month. Kubera is the god of this month.
Pāvā	A village about 12 kilometres southeast of the Bihar town in Bihar. The last *tīrthaṅkara* of the Jains i.e., Mahāvīra died here.
Pāvanī	Name of a river which flows from the same lake from where Gaṅgā flows. The Matsya Purāṇa suggests that the river finally falls in the Śaimimaṇḍala lake. If the name of this lake is in any manner connected with Siam, then Pāvanī is Salween or Mekong.
Peddamma	'Great mother'. In many villages of South India, especially in South Andhra the village deity has no particular name. She is known simply as Peddamma.
Perumal	Epithet of Viṣṇu in South India.
Petavatthu	The seventh book of the Khuddaka Nikāya. It consists of stories of persons born in the peta—(preta, ghost) world owing to various misdeeds.
Phālguna	Name of a month. The moon gets full when it is near Phālgunī *nakṣatras* in his month, hence the name. Yama is the god of the month.
Phalguni	A name of Arjuna. He was born on the day when the moon was in the Uttara-phālgunī *nakṣatra*. (Mahābhārata IV/44).

Pillaiyār	An epithet of Gaṇeśa in South India.
Pinākinī	There are two rivers of this name. One is known as Uttara Pinākinī and the other is Dakṣiṇa Pinākinī. Both rise on Channarāyan-betta in the Kolar District of Karnāṭaka and flow into the Bay of Bengal through Tamil Nadu. The Dakṣiṇa Pinākinī is a sacred river. It is also called Pāpaghnī. According to tradition, in the first five days of the Tamil month of Tai, the Gaṅgā flows into it by underground ways.
Piṅgalā	Name of a major nerve of the body. It rises from the *mulādhāra* along with *iḍā*. Piṅgalā ends with the right nostril, while *iḍā* ends in the left nostril.
Piśāca	A class of demons. They were the children of Kaśyapa by his wife Krodhā (Vishnu Purāṇa 21/22-23).
Piṣṭapura	Modern Pithāpuram in the East Godavari district of Andhra. Mahendragiri was ruling over this area during fourth century AD. Samudragupta defeated him during his southern expedition.
Pitāmaha Siddhānta	A manual of astronomy, no longer extant.
Pitāmbara	'One whose clothes are yellow', an epithet of Kṛṣṇa.
Pīṭha[1]	'Seat', a pedestal of an image or a *liṅga*. At the back of the *pīṭha* there is often a *Prabhāvali* or halo. Pīṭha is also name of a mystical geometrical figure or yantra connected with Śakti worship.
Pīṭha[2]	Seats of Śakti worship. Early Buddhist works such as the Hevajra Tantra mention four places as pīṭhas, as seats of Tāntrik worship. These four are Jālandhara (in Punjab), Oḍiyāna (in the Swat valley),

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7314

Pūrṇagiri (Pune ?) and Kāmarupa (in Assam). But, the Devī Bhāgabata suggests about 108 *pīṭhas.*

Pitṛ	'Father'. In general the term signifies the deceased ancestors of a man, but especially it denotes an order of divine beings residing in a celestial region of their own, and receiving into their society the spirits of those mortals for whom the funeral rites have been duly performed. The *pitṛs* are therefore the manes of the deceased ancestors.
Pitṛdayitā	Name of a work by Aniruddha Bhaṭṭa, intended for the followers of the Sāmaveda. It deals mainly with *antyeṣṭi* rites during the days of mourning and Śrāddha. It is also called *Karmopadeśini-Paddhati.*
Pitṛ gītā	'Song of Manes'. Verses 22 to 30 of the Chapter XIV of Book III of the Viṣṇu Purāṇa are called Pitṛ Gītā.
Pitṛloka	The world of *pitṛs.* The Brahmaṇas who perform the religious rites go to this loka after their death.
Pitṛyajña	Offering libation to the manes.
Poṅgal	Name of the Tamil harvest festival. It is celebrated on the Makara Saṅkrānti day. During the festival the married woman cook rice meals which are offered to the gods and eaten as sacred food. A kind of bracelet is also worn as an amulet during this feast.
Prabhākara	Name of the pupil of Kumārila. He is the author of the Bṛhatī. He was a great exponent of the Mīmānsā system.
Prabhākaravardhana	King of Sthānvīśvara, and was father of Harṣavardhana.

Prabhāsa	Name of a pilgrimage. Once all the Yādavas went there with their families. They quarrelled and in a fierce fight killed each other. Only Balarāma, and Kṛṣṇa were left alive. Balarāma, later died while meditating. Kṛṣṇa sat down under a tree. Jarā, a hunter, mistook him for a deer. He shot an arrow at his feet and killed him. (Mah. XVI/3-4).
Pradakṣiṇa	The rite of circumambulating an image or any other, sacred object, keeping it always on the right i.e., in the clockwise direction. The rite is common to Hinduism and Buddhism.
Pradyumna	A reincarnation of Kāma, and son of Kṛṣṇa and Rukmiṇī. He was kidnapped by the demons only after seven days of his birth. The wife of Saṁbara i.e., Māyāvatī brought him up. Later, Māyāvatī fell in love with Pradyumna and informed him of his birth story. He then killed the demon Saṁbara and left with Māyāvatī for his native town and he was joyfully received by his parents. (Harivaṁśa II, 163-67).
Prāgjyotiṣa	The ancient name of Assam or Kāmarupa.
Prahalāda	Name of a daitya. He was a devotee of Viṣṇu. Prahalāda succeeded his father Hiraṇyakaśipu as the king of the daityas.
Prajāpati	A term applied for Brahmā.
Prājāpatya	One of the eight forms of marriage. Manu says: 'The gift of a daughter by her father after he has addressed the couple with the text, "May both of you together perform your duties", and has shown

	honour to the bridegroom, is called in the Smṛti the Prājāpatya rite'. (Masm. III/30).
Prajñā	'Wisdom'. The highest of the six pāramitās. It consists of direct apprehension of transcendent truth, concerning the nature of the world and human existence.
Prajñā-Pāramitā	One of the Pāramitās, and regarded as a goddess. She is said to be an emanation of Akṣobhya or of all the dhyāni-buddhas, and is conceived as a female bodhisattva.
Prajñāpāramitā Sūtras	Name of a type of literature in Mahāyāna Buddhism. The central teaching of this literature is the doctrine of Śūnyatā.
Prakaraṇa	One of the ten forms of drama.
Prakarī	A constituent element of a drama. It differs from patākā in the sense that patākā is continuous, whereas prakarī is of short duration.
Prakṛti^1	'Nature'. According to the Sāmkhya system Prakṛti is the root principle. In the original state it was in an absolute equilibrium of the three *guṇas* viz., *sattva*, *rajas* and *tamas*. Later, its equilibrium was disturbed and as a result an unequal aggregation of *guṇas* in varying proportions took place which brought forth the creation of the manifold. The first to evolve was *mahat* or intellect and then the world.
Prakrit^2	Active female principle, same as Śakti.
Pralamba	Name of a demon, who was killed by Kṛṣṇa.
Pralaya	Dissolution or destruction. The destruction that is

going on daily is called *nityapralaya*. The *naimittika pralaya* occurs at the end of each *Kalpa*. The final destruction of the Universe is called *ātyantika pralaya*. (V.P., I/7 and VI/3-6).

Pramāṇa	Valid source of knowledge. According to the Cārkākas there is only one source of knowledge i.e., *pratyakṣa*. The Naiyāyikas believe that there are four sources of valid knowledge, such as: *pratyakṣa*, *anumāna*, *upamāna* and *śabda*.
Pramathagaṇa	The attendants of Śiva. They are well versed with *dharma* and *adharma*.
Prāṇapratiṣṭha	Endowing with breath, the act of endowing an image with life. Several rites are performed to animate an image and fill it with *Prāṇa* or the vital breath of the deity it represents. After this the image is considered to be god himself.
Prāṇāyāma	One of the eight accessories to *yoga*. According to Patañjali: '*Prāṇāyāma* is the stoppage of the inspiratory and expiratory movements of breath which follows when a steady and easy posture has been secured.' (Y.S. II/49).
Praśna Upaniṣad	A Upaniṣad belonging to the A. Veda.
Prasravaṇa Giri	Name of a hill near the place from where Rāvaṇa had abducted Sitā. (Rām. III/64).
Prasūti	Name of a daughter of Svāyambhuva Manu, who was one of the wives of *Dakṣa*. Prasūti was the mother of Satī, the wife of Śiva.
Pratikramaṇa	'Atonement', expiation of sin, is a daily duty of a Jain

	monk. It is done by means of *nindana*, *garhaṇa*, *ālocanā*, and other processes.
Pratiloma	'A reverse order', a marriage between a man of a lower caste and a woman of a higher caste.
Pratimā	Image, icon, statue. In Jainism, a Pratimā is a stage of spiritual progress of a householder. There are 11 *Pratimās*, and they are compared to a ladder leading to higher stages. The term is used in specific sense to designate meditation, posture of standing at ease and avoidance of movement, night eating, and sexual pleasure.
Prātimokṣa	The name given to a set of 227 rules, in seven sections, to be observed by the followers of the Buddhism. The rules are not ethical, but merely economic, regulating the behaviour of the members of the order towards one another in respect of clothes, dwellings, furniture, etc., held in common. Prātimokṣa is recited twice in a month, on the *uposatha* days of the full moon and new moon.
Prātiśākhya	A class of literature ancillary to the Vedas. They deal with accentuation, pronunciation, metre, and other matters; but they are chiefly concerned with the phonetic changes undergone by Vedic words when combined in a sentence. The Ṛgprātiśākhya is ascribed to Śaunaka; the Vājasaneyi-prātiśākhya sūtra and the Taittirīya-prātiśākhyasūtra are ascribed to Kātyāyana.
Pratitya Samutpāda	The Buddhist doctrine of dependent origination, viz., origination of every individual phenomenon

	depends upon certain specific conditions; nothing happens fortuitously or by chance; nothing can exist separately from other things, and all things are interrelated.
Prati-Vāsudeva	Name of a group of nine rulers, in Jain mythology, who were enemies of the Vāsudevas of the age. The Digambaras, however, use the term Prati-Nārāyaṇa but not Prati-Vāsudeva. According to the Śvetāmbaras, Jarāsandha was the Prati-Vāsudeva of Kṛṣṇa and Rāvaṇa was the Prati-Vāsudeva of Lakṣmaṇa. The Jain Rāmāyaṇa illustrates that Lakṣmaṇa was killed by Rāvaṇa.
Pratyabhijñā	Name of a philosophy which was put forward by Somānanda and Abhinavagupta. It forms one school of Kāśmīra Śaivism. Pratyabhijñāśāstra refers to the way of realising the soul's identity with Śiva.
Pratyabhijñā Hṛdaya	Name of a work by Kṣemarāja of AD 1040 which contains a summary of the Pratyabhijñā system.
Pratyāhāra	One of the eight accessories of *yoga* (Refer Yoga-sūtra for details).
Pratyakṣa	Name of a valid source of knowledge. The Cārvākas accept it as the only valid source of knowledge. Some schools of philosophy distinguish between two types of *pratyakṣa*: *nirvikalpaka* and *savikalpaka*. The schools however, differ about the exact meanings of these two terms.
Pratyaya	The Buddhist technical term for indirect cause. This is distinguished from *hetu* or direct cause. A seed for

	instance, is the direct cause of a plant, while soil, water and sunshine are indirect causes.
Pravara	Also called *ārṣeya*, is a name of one or more sages associated with a *gotra*. Each gotra is associated with one, two, three or five sages, and the names of these sages form the *pravara* of a person of that *gotra*. Two different *gotras* may have one or more *pravara* sages in common.
Pravajyā	'Wandering about as a religious medicant'. It is generally identified with *sannyāsa*, the third *āśrama*. According to Mallinātha (Kumār VI/6), *pravajyā* means *Vānaprastha*, the third *āśrama*. Among the Buddhist, the term *Pravajyā* means a rite for a layman who wishes to become a novice.
Prayāga	Name of a place situated on the confluence of the Gaṅgā and Yamunā. It is near Allahabad in U.P., and it is a place of pilgrimage.
Prāyaścitta	'Penance'. In the Dharmaśāstras a good number of sins and crimes have been mentioned and the penances for the respective sins or crimes have also been mentioned in the Dharmaśāstras.
Preta	A corpse or a ghost.
Pretāsana	Name of a posture in Haṭayoga in which the whole body lies rigid and motionless like a corpse.
Pṛthā	Name of Kuntī.
Pṛthu	Name of a king. According to the V.P. (I/13), when Pṛthu became king there was lack of food grains. The earth was withholding food grains. In anger

Pṛthu seized her boy to compel her to yield the usual supply. She assumed the form of a cow and fled before him. Unable to escape, she implored him to spare her, and promised to restore all the needed fruits if a calf were given to her, through which she might be able to secrete milk. He, therefore, having made Svāyambhuva Manu the calf, milked the earth, and received the milk into his own hand for the benefit of mankind. Thence proceeded all kinds of corn and vegetables upon which people subsist now and perpetually.

Pudgala	'Matter' in Jain philosophy. It is called *astikāya* in the sense that it occupies space. In Buddhism, *Pudgala* means an individual.
Pujā	'Worship, adoration of the gods'. In a Hindu Pujā there are sixteen *upacāras*: *āvāhana*, *āsana*, *pādya*, *ācamanīya*, *arghya*, *abhiṣeka*, *vastrābhuṣaṇa*, *anulepana*, *puṣpa*, *dhūpa*, *dīpa*, *naivedya*, *pradakṣiṇa*, *vādya*, *nartana* and *udvāsana*. The items of *Upacāro*, differ somewhat in different texts.
Pulastya	A mind-born son of Brahmā, one of the Prajāpatis. He blessed Paraśara to be the writer of all the *Purāṇas*.
Punarvasu	Name of a *nakṣatra*.
Punarvasu Ātreya	Name of a sage who learned Āyurveda from his teacher Bharadvāja.
Punsavana	Name of a Hindu Samskāra. It is a rite in virtue of which a male is born. According to this rite a preg-

	nant woman should be given curd or beans to eat. While the Āśvalāyana Gṛhya Sūtra opines that the rite should be performed in the third month of pregnancy, the Mānava Gṛhya Sūtra says that the rite should be performed in the eighth month.
Puṇyaśloka	One whose action must be praised in auspicious verses. Four persons are called Puṇyaśloka, viz., Nala, Yudhiṣṭhira, Janārdana and Vaidehī. Sometimes Draupadī is also included among the Puṇyaśloka persons.
Purāṇa	A class of religious works. They teach cosmogony, religion and legendary matter. The Purāṇas are all said to have written down by Vyāsa (M.P. 53/9). There are 18 Purāṇas such as: Brahma-, Padma-, Viṣṇu-, Śiva-, Bhāgavata-, Naradīya-, Markaṇḍeya-, Agni-, Bhaviṣya-, Bṛahmavaivarta-, Liṅga-, Varāha-, Skanda-, Vāmana-, Kurma-, Matsya-, Garuda-, and Brahmāṇḍa-. Besides, there are a number of *Upapurāṇas.* The Digambara Jainas also called their mythologies *Purāṇas.* The Buddhist work Lalitavistara is also Purāṇa type.
Purascaraṇa	Name of a ritual in the Tāntrik system. When a *mantra* has been conferred on the initiated, it usually can't work before a difficult and protracted preparatory ritual, i.e., *Puraścaraṇa.* Only then will the *mantra* be effective.
Puri	Name of a holy place of Hindus. The famous Jagannātha temple is situated here. Saṅkarācharya also had established a *Maṭha* here. Now, it is in Orissa and it is also called Puruṣottamakṣetra.

Puru	Youngest son of Yayāti and Śarmiṣthā. Yayāti made him his successor because he had exchanged his youth with the old age of Yayāti for 1,000 years. Puru was the progenitor of the line of Pauravas or Kauravas (Mahab. I/84-85).
Purūravas	A king mentioned in the Ṛgveda (X-95).
Puruṣa	Name of the cosmic-Man (Ṛg. V. X-90). He comprises the world and heaven. According to Sāmkhya system Puruṣa is mere sentience or undifferentiated consciousness. He is changeless, eternal and omnipresent. He is also entirely passive, all activity being restricted to *Prakṛti.*
Puruṣamedha	'Human sacrifice', is mentioned in the Vājasaneyi Samhitā (chapter 30) and Sātapatha-Brahmaṇa (13/6/2.1).
Puruṣārtha	Anyone of the four objects or aims of human pursuit; anyone of the four objects or aims of existence. These are: *kāma*, *artha*, *dharma* and *mokṣa.*
Puruṣottama	An epithet of Kṛṣṇa.
Pūrva bhādrapadā	Name of a *nakṣatra.*
Pūrva Mīmānsā	Aphorisms giving the decisions of the earlier part i.e., of the Vedas and the Brahmaṇas.
Pūrva Phalgunī	Name of a *nakṣatra.*
Pūrvaproṣṭhapadā	Name of a *nakṣatra.*
Pūrvāsāḍhā	Name of a *nakṣatra.*
Puṣan	A Vedic deity who protects the wayfarers and leads them to countries of rich pastures.

Puṣkalāvatī	Name of a town in Gandhāra. It was named after Puṣkala, a son of Bharata.
Puṣkara	A lake about 10 kilometres north of Ajmer. It is an ancient *tīrtha*, place of pilgrimage. According to the Mahābhārata (III/82) all the millions of *tīrthas* in the world have their presence in Puṣkara. It is also a name of a dvipa.
Puṣpadanta	Another name of Suvidhinātha, the ninth *tīrthaṅkara* of the Jains.
Puṣpaka	The aerial car by which Rāma travelled home from Laṅkā.
Puṣṭi-mārga	Name of a Vaiṣṇava sect founded by Vallabhācārya during early sixteenth century.
Puṣyā	Name of a nakṣatra.
Puṣya-snāna	A ceremonial ablution described in the Bṛhat Saṁhitā (XLVII/82), and held anually by kings, preferably on the full-moon day of Pauṣa, that being considered the best time, though it could be observed at other times.
Pūtanā	Name of a vampire-like demoness who poisons infants. She tried to poison the infant Kṛṣṇa by suckling him on her poisoned milk, but was herself sucked to death by him to the amazement of the *gopīs* and *gopas*. She is sometimes regarded as a *yoginī* and as one of the *mātṛs* attendant on Skanda.
Pūtika	Also called *ādāra*. A plant used as a substitute for the *Soma* plant. It originated from the vital essence of the personified sacrifice.

Putreșțhi	Name of a *Yajña* through which a person seeks a son.

R

Rādhā	Name of a beautiful cowherdess (*gopī*) who was the daughter of Vṛṣabhānu and Kīrtidā. As a young man Kṛṣṇa had intimate terms with Rādhā in Vṛndāvana. She is immortalized by twelfth century Oriya poet Jayadeva in a drama entitled Gītagobinda, to which much of the popularity of the romantic legend of Kṛṣṇa and Rādhā is owed. In Tantrism Rādhā is conceived as the infinite love that constitutes the very essence of Kṛṣṇa. According to the Mahabhārata, Karṇa was brought up by Rādhā and thus, he is called Rādheya. Among the Vaiṣṇavas, Rādhā is important among the followers of Nimbārka, Vallabha and Caitanya. However, in sixteenth century, the Gośvāmis of the Caitanya sect provided the complete philosophical basis of the Rādhā cult.
Rādhā Svāmī Satsaṅga	A religious sect that has followers among Hindus and Sikhs. It was founded by Śiva Dayāl Sāheb in AD 1861. The founder was a Hindu and was much influenced by the Ādi Granth, though brought up as a Vaiṣnavite. The name of the group signifies the union between Rādhā, symbolizing soul and Svāmī, the master i.e., God.
Rādhāvallabhīya	Name of a sect of Vaiṣṇavas, founded at Vṛndāvan

	in sixteenth century by Hitahari vamsa. The sect stresses the worship of Rādhā.
Rāga	A particular musical mode or order of sound. In the Naṭyaśāstra, Bharata enumerates six *rāgas*: viz., *bhairava*, *kauśika*, *hindola*, *dipaka*, *śrīrāga* and *megha*, but the names and number of rāgas vary with different authors.
Rāga-Vibodha	One of the works on South Indian Music, which is written by Somanātha, a Telegu Brahmin in AD 1609.
Raghu	A king of the Ikṣvāku or Solar Dynasty the son of Dilipa.
Raghuvaṁśa	Name of a work of Kalidasa on the ancestry and life of Rāma.
Rāhu	The post Vedic name of the demon responsible for eclipses of the sun or moon, a phenomenon attributed in the Ṛgveda to Svarbhānu. According to the Mahabharata (I/19), Rāhu was a dānava who appeared in the guise of a god at the Churning of the Ocean and joined the other gods in drinking the sacred *amṛta*, but Sūrya 'Sun' and Soma 'Moon' recognised him and informed the gods. Viṣṇu immediately struck off his head which rose up to the sky where it uttered loud cries. Thus, began the long-standing quarrel between Rāhu, the Sun and the Moon.
Rāhula	Name of the son of Buddha, who became an arhast and predeceased Buddha
Rāhulamātā	The name, generally given in Pali texts, of Rāhula's mother and Buddha's wife. In later texts she is called Yaśodharā or Bimbādevī.

Rāhula Sankrityana	The name of Kedarnath Pandey. He was born in 1893 in the Azamgarh district of U.P. He adopted the present name when he converted to Buddhism. He acquired proficiency in Vyākaraṇa, Kāvya, Mīmānsā, Nyāya and in almost all the branches of Hindu religion and philosophy. He was a recognized authority on Buddhism and was given the title Tripiṭakācārya in 1932.
Raivata	A king of Ānarta. He built Kuśasthali as his capital, which was called Dvārakā in later days (Mahab. II/14).
Raivataka	An ancient name of Girnar hill. The 22nd tīrthaṅkara of the Jains renounced the world at this place.
Rājagṛha	Name of the ancient capital of Magadha. Present Rājgir in Bihar. The 20th tīrthaṅkara, Muni Suvrata is said to have been born here.
Rājakakuda	Symbols of royalty which are five in number: *khaḍga*, *sitātapaptra*, *kiriṭa*, *pādukās* and *cāmara*. Sometimes *simhāsana* and *rājadaṇḍa* are also added.
Rājamārtaṇḍa	A commentary on Yoga sūtras by Rājā Bhoja.
Rajas	Name of the one of the three *guṇas*. It is the cause of the activity seen in all creatures.
Rājaśekhara	A poet of the ninth century who was born in the Yāyāvara family of Mahārāṣṭra. The Saṭṭaka Karpuramañjarī and the Viddhaśālabhañjikā are his works in Prakrit.
Rājasūya	A royal sacrifice performed at the coronation of a king.

Rājataraṅgiṇī	A historical poem by Kalhaṇa which gives the chronicles of the kings of Kashmir. The work was composed in twelfth century AD.
Raji	Name of a powerful king. During the war between gods and *asuras*, Brahmā said that the side which Raji joined would win. Raji made a condition that he would help them who would make him the king. The demons declined for they said that their king was Prahlādh. The gods agreed to make him king—Raji joined them and won the war; but when he was offered the kingship, smiled and left for his capital. (V.P. IV/9).
Rajput Painting	Name for the schools of painting which developed in the native states of Rajsthan, central India and the Himalaya during sixteenth to nineteenth centuries.
Rākā	A full moon mixed with the first day of the dark fortnight. Rākā is considered a sort of divinity in the Ṛgveda (II/32/4-5).
Rākṣābandhana	Name of a Hindu festival. A protective amulet is tied on the wrist of the brothers by the sisters on this day. It falls on the full moon of Śrāvaṇa.
Rākṣasa[1]	A kind of demon. They are the children of Kaśyapa and Khasā. Rāvana was their chief.
Rākṣasa[2]	Name of one of the eight forms of marriage mentioned in Hindu code of laws. Manu says: 'The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rākṣasa rite'. (Manuṣ III/33).

Raktamṛttikā Vihāra	A Buddhist monastery. This was situated by the side of Karṇasuvarṇa, the capital of Śaśāṅka.
Raktavīja	Name of a demon. Each drop of his blood, as it fell on the ground, produced a new demon. Caṇḍikā, while fighting with him asked Cāmuṇḍā to drink his blood before it fell on the ground. Caṇḍikā then killed him.
Rāma	In Hindu culture we have three principal Rāmas. Paraśurāma, called Jāmadagnya also, son of Jamadagni and Reṇukā; Rāma, son of Daśaratha, also called Rāghava; Balarāma, the elder brother of Kṛṣṇa, also called Halāyudha.
Rāmacarita	'Deeds of Rāma'. A poem by Sandhyākara (twelfth century). The work may be connected with Rāma, the son of Daśaratha or with the king Rāmapāla of Bengal, who was the poets contemporary and patron.
Rāmacaritamānasa	A work of sixteenth century by Tulasīdāsa. It is the masterpiece of mediaeval Hindi Literature, and it continues to have significant influence on the Hinduism of the Hindi speaking region.
Rāmagiri	Was the hill where the Yakṣa of the Meghaduta, lived in exile. Mallinātha identifies it with Citrakuṭa and Wilson, H.H. says that it is identical with Rāmtek, a hill about 40 kilometres north of Nagpur.
Rāmakrishṇa	A modern Hindu revivalist. His name was Gadādhara Chattopādhyāya and was born in 1836 at Kamarpukur of West Bengal.

Rāmalīlā	Name of a popular festival of Northern India. It is performed on the 10th of the bright fortnight of Āśvina.
Rāmānanda	A seminal figure in the bhakti movements. He was born in sixteenth century at Vārāṇasi and was a disciple of Rāghavānanda who was 13th in descent as a disciple of Rāmānuja. Rāmānanda made devotion to Rāma and after this Rāma bhakti has remained the most popular religion of Northern India.
Rāmanavamī	The ninth day of the bright half of Caitra. Rāma was born on this day.
Rāmānuja	Name of a philosopher and Vaiṣṇava theologian, and chief exponent of the Viśiṣṭādvaita school of Vedānta. The Vedārthasaṁgraha, the Śrībhāṣya and the Bhāgavadgītā Bhāṣya are credited to him.
Rāmatāpanīya Upaniṣad	A sectarian work of the Rāma worshippers. In the Muktikopaniṣad it has been mentioned as a Upaniṣada.
Rāmāvata	Devotee of Rāma. The Vaiṣṇavas of Northrn India are divided into Rāmāvata and Kṛṣṇāvata.
Rāmāyaṇa	Name of an epic poem consisting of 24,000 verses in seven books. Vālmīki is the author of this large work. It mainly contains the life history of Rāma. In India a large number of works have been composed on the basis of this Rāmāyaṇa.
Rambhā	Name of an *Apsaras*. She was one of the 14 *Apsaras* who were daughters of Kaśyapa and Pradhā (Mahab. I/65).

Rām Das	The fourth Guru of the Sikhs. He is also called Bhāi Jeṭhā.
Rāmeśvaram	Name of an island in the Rāmanāthapuram district of Tamil Nadu. There is a temple which was built in seventeenth century on the traditional site sanctified by Rāma's foot prints, when he crossed the island on his journey to Laṅkā. The temp~~le dedicated to~~ Śiva contains one of the *jyotirliṅgas.*
Rāṇāyanīya	Name of one of the three extant recensions of the Sāmaveda the other two are Kauthuma and Jaiminīya.
Rantideva	Name of a king of the Lunar Dynasty, he was the son of Samskṛti. He spent his wealth in instituting the daily sacrifice of so many animals that their blood formed a river called Carmaṇvatī.
Rasagaṅgādhara	Name of a work on poetics by Jagannātha.
Rāsalilā	Name of the circular dance of Kṛṣṇa and the *gopīs,* during which he multiplied himself many times so that each *gopī* thought that she alone danced with him.
Rāṣṭrakūṭa	Name of a dynasty (AD 750 to AD 973) of the western Deccan; claiming descent from the Yādava chief Sātyaki, one of the Kṛṣṇa's kinsmen.
Rathakrānta	Name of one of the three regions into which India is divided in certain Tantra Texts. The other two are Aśvakrānta and Viṣṇukrānta. Rathakrānta extends from the Vindhya to Mahācīna and includes Nepal.

Rathantara	Name of various chants (*sāmans*), said to be capable of destroying the eyesight of the Udgatar priest.
Rati	Name of the wife of Kāma, the god of love.
Ratirahasya	Name of a work on erotics which is also called Kokaśāstra.
Ratnagiri	Name of a hill near Chandikhol of Cuttack district in Orissa. According to Tārānātha, Ratnagiri was a centre of Mahāyāna and Vajrayāna learning and art.
Raurava	One of the twenty-one hells through which pass all those who disobey the law (Manu, IV/88). It is also personified as the husband of Vedanā.
Rāvaṇa	Name of the demon king of Laṅkā. He was the son of Viśravas and Kaikasī. He had 10 heads and 20 arms. Hence he was also called Daśānana or Daśakaṇṭha. Rāvaṇa conquered the three worlds and became a terror to the gods. On their request, Viṣṇu agreed to be born as a man, Rāma. Ultimately, Rāma killed Rāvaṇa in a war. This is the whole theme of the Rāmāyaṇa.
Rāvaṇārjunīya	A poem in 27 cantos by Bhaumaka, a poet from Kashmir in seventh century AD. It narrates the story of Rāvaṇa and Kārtavīryarjuna, and at the same time illustrates almost the whole of the Aṣtadhyayi of Pāṇiṇi.
Ravi	A particular aspect of the sun, sometimes regarded as one of the twelve Ādityas.
Ravicakra	A particular astronomical diagram described in the Garuḍa Purāṇa, in which the sun is represented by the figure of a man with stars marked on his body.

Ṛbhu(s)	An epithet applied to Indra, Agni, Tvaṣṭṛ and 12 Ādityas.
Ṛc	A sacred verse recited in praise of a deity. A collection of *ṛcs* is included in the *Ārcika*, the first of the Sāmaveda, and consists of 585 stanzas, each with its own melody or chant (*sāman*), and each suited to a particular sacrificial rite. The Śatapatha Brahmaṇa (ŚBṛ) opine that the *ṛcs* were within Vṛta, who becoming afraid when Indra raised his thunderbolt to attack him, gave the formulae to Indra (ŚBṛ. V/5/5/1-4).
Ṛcīka	One of the Bhārgava priests, all of whom had been forced to seek refuge in Kānyakubja, owing to the persecution by Kārtavīrya, King of the Haihayas.
Ṛddhi	Wife of Kubera. The wife of Gaṇeśa also was Ṛddhi.
Reṇukā	Name of the daughter of king Prasenajit, who became the wife of Jamadagni and mother of Paraśurāma. In Yogic terminology *reṇukā* means semen.
Revā	The famous river of Meghadutta of Kalidasa. It may be identified with Narmadā.
Revatī	Name of the daughter of Raivata-Kakudmin and wife of Baladeva.
Ṛgveda	The earliest of the four Vedic Samhitās. The other three are Sāma, Yajur and Atharva. It has 10 *maṇdalas* and each *maṇdala* is sub-divided into *suktas.* While the Vāṣkala recensions has 1017 hymns, the Śākala recensions has 1028 hymns.
Ṛgvidhāna	A metrical work attributed to Śaunaka. It describes

the magical effects produced by the recitation of hymns or single verses of the Ṛgveda.

Riktā	The 4th, 9th and 14th *tithis* or days of the lunar fortnight are called Riktā. The lords of these *tithis* are: Yama, Serpent and Kali respectively. According to the Bṛhat-Saṁhitā (chapter 99) these days are suitable for evil actions, such as giving poison, using occult power for killing enemies, etc.
Rohinī	Name of one of the wives of Vasudeva. She was the mother of Balarāma. This is also a name of a *nakṣatra.*
Rohitāśva	Name of the son of Hariścandra.
Ṛṣabha	Son of Nābhi who was king of Himavarṣa. He had 100 sons of whom Bharata was the eldest.
Ṛśabhanātha	Name of the first tīrthaṅkara of the Jains. The name of his father was Nābhi, who was the king of Kośala. The emblem of this tīrthaṅkara is a bull.
Ṛṣi	It means sage. Various *ṛṣis* or seers and their families are mentioned in the Ṛgveda, but in the post-Vedic mythology they are classified as *maharṣis, saptaṛṣis* or *rājarṣis.* We also get the term *brahmarṣi* and *devarṣi.*
Ṛṣipatana	An open space, in Sārnāth, the site of Mṛgadāva. Buddha preached the Dharmaca-Krapravatana Sūtra at this place. It is so called because *ṛṣis,* on their way through the air, alight here, or start from here on their aerial flight.
Ṛṣyamūka	A hill situated about 12 kilometres from Anagandi

	on the bank of the Tuṅgabhadrā. The river Pampā rises from this hill. It is the hill where Rāma met Hanumāna and Sugrīva for the first time.
Ṛṣyaśṛṅga	Name of the son of the hermit Vibhāṇḍaka, with whom he lived until he became an adult. During a drought in Aṅga, the kindgom of Lomapāda, he was advised that if Ṛṣyaśṛṅga came to Aṅga there would be rain. Lomapāda offered his daughter Śāntā to Ṛṣyaśṛṅga, he came to Aṅga and there the rains came. He also performed the Aśvamedha which brought about the birth of Rāma.
Ṛtam	Sacred action or custom. It is thus associated with sacrificial rites, which must be performed in correct manner and also at the fixed or appointed time.
Ṛtuparṇa	A king of Ayodhyā. He was an expert in dice, and he taught Nala the skill.
Ṛtuhārikā	A demoness who obstructs the menses and causes sterility.
Ṛtusaṁhāra	A lyric poem of Kālidasa.
Ṛtvik or Ṛtvij	The priest who performs the Vedic rites for a householder.
Rudra	A god of the Ṛgveda. Sometimes he is equated with fire. In the Śvetāśvetara Upaniṣad (III/2) he is elevated to the role of the creator and the destroyer of the Universe. According to Mahab. Rudra is Śiva or that form of Śiva which destroys the Universe. Sometimes 11 Rudras are counted. These are the attendants (*gaṇadevatā*) of Śiva.

Rudrākrīḍa	The burial or cremation place where Rudra is said to dance at twilight.
Rudrākṣa	'Rudra-eyed', berries from the tree or shrub (Elaecarpus ganitrus), Used to make Śaiva rosaries. The berries are rough and have five divisions, denoting Śiva's five faces. The berries are said to be his tears when on one occasion he wept with rage.
Rudrāṇi	Wife of Śiva. She is depicted in the Brāhmaṇas as a cruel goddess associated with blood sacrifices, who causes sickness, terror and death to emerge from the depths of the forest. In post-Vedic works she is equated with Durgā.
Rudrasāvarṇi	Name of the 12th Manu.
Rukmin	Name of the eldest son of Bhīṣmaka King of Vidarbha. His sister Rukmi fell in love with Kṛṣṇa, but Rukmin disliked him and opposed the marriage. Shortly afterwards she was betrothed to Śisupāla, king of Cedi, but before the marriage Kṛṣṇa abducted Rukmi.
Rukmiṇi	See Rukmin above.
Rūmā	Name of the wife of Sugrīva.

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Śabala	'Brindled', 'variegated'. Either the name or epithet of one of Yama's two 'four-eyed'dogs, the other being called Śyāma. In the RV. (X/14/10-12) both are said to be dark-hued, fierce and blood thirsty. They were the offspring of Indra's bitch Saramā, and guarded the way to Yama's realm of the dead (AV. VIII/1/9).
Śabalaśva	Son of Dakṣa and Asiknī.
Śabara	One of the wild Indian tribes living on the borders of the Āryān settlements. They were born from the dung of Nandinī, the cow of Vaśiṣṭa (Mahab. I/76).
Śābarabhāṣya	Is a commentary on the Mīmānsā-sūtras of Jaimini by Śabarasvāmī. Śabarasvāmī is traditionally ascribed to first century BC.
Śabardughā	The nectar-yielding cow 'which pours out all treasures (RV. I/134/4) or it may be the general term for cows whose milk was used at the sacrifice.
Śabda	'Verbal testimony'. Most of the Indian philosophical schools accept this as a valid source of knowledge. According to Bhartṛhari, the grammarian and philosopher, Śabda is the ultimate reality of this world.

Thus he accepts the *Śabda-brahman*, which is also called *spoṭā*.

Saccidānanda	An epithet of Brahman. Brahman in taking form appears in the form of existing things in the form of intelligent beings, and those possessing joy and goodness.
Śacī	The name of the wife of Indra. However, in the RV, (I/22/12) the word Śacīpati has been used in the sense of guardian of sacrifices; but in the later Purāṇas Śacīpati means husband of Śacī.
Sadaṁpuṣpā	An unidentified herb from which amulets are made to enable the wearer to detect and to avoid sorcerers (AV., IV/20/1-9).
Sadānīrā	Name of a river which Brāhmaṇas should not cross over. Sāyana, the commentator, identified this with the Karatoyā of Bengal. (ŚB, I, 4, 1, 14-15).
Sadānvā(s)	A class of demonesses, believed to inhabit the foundations of houses from which Rudra and Indra are implored to drive them forth.
Sadāśiva	Name of a form of Śiva with five aspects, concentrated in one form. He is, thus, represented with five heads or faces.
Saḍdarśana	The six orthodox schools of Indian philosophy, viz., Mīmānsā, Nyāya, Sāmkhya, Vaiśeṣika, Vedānta and Yoga. The Saḍdarśana Samuccaya of Haribhadra, however, deals with the systems of Buddhism, Nyāya, Sāmkhya, Vaiśeṣika, Mīmānsā and Jainism. Again, in an appendix he deals with the materialism of Cārvāka.

Saddharma-Paṇḍarīka	Is the most important Mahāyāna sūtra. It is a collection of discourses of the Buddhas who is a god above all gods.
Sādhanā	The means of effecting or achieving a particular end. In Tantrism it denotes 'the exercise of sexual contact under certain conditions'.
Sādhanamālā	A handbook containing 300 *Sādhanās* i.e., instructions as to to how the images of the various deities are to be visualized, and the appropriate mantra of each.
Sādhya(s)	A class of semi-divine celestial beings, which may be called *Vyantaradevatās* or intermediate gods. In the Nyāya system the term *sādhya* means the predicate one.
Saḍvarga	A group of six, e.g., the five senses and mind (*manas*); the six inner foes or faults of man: *kāma*, *krodha*, *lobha*, *harṣa*, *māna* and *mada*; in architecture the six main component parts of a building comprising *adhiṣṭhāna*, *stambha*, *prastara*, *karṇa 'sikhara* and *stūpi*. In astrology, it denotes a particular combination of stars.
Saḍvimsā Brāhmaṇa	A Brāhmaṇa of the Sāmaveda.
Sagara	Name of a king of Ayodhyā, whose father Vṛka had lost his kingdom to the Haihayas. When his father was living in the forest with his two wives the elder one became pregnant. The other, however, gave poison to the elder one to prevent the delivery. Thus, the child was in the womb for seven years.

	Subsequently he was born and given the name sa (with) gara (poison).
Saguṇa Brahma	'Brahman with qualities', the doctrine that Brahman is possessed of all perfections.
Sahadeva	The fifth Pāṇḍava. He was an expert on astrology.
Sahajayāna	A school of Buddhism which appeared in eastern India during eleventh or twelfth century.
Sahajiyā	A cult which was developed in Bengal in sixteenth century. It was an attempt to bring the Tāntrika elements in the Vaiṣṇavism. The followers of this sect believe that Caitanya and his principal disciples all practised this and they all had their female companions or *Śaktis* for doing so.
Sahampati	Name of Brahmā in Buddhism.
Sahasrākṣa	An epithet of Indra. According to the Mahābhārata (I/211) Śiva got four heads to see the beautiful Tilottamā and when Tilottamā went round Indra, 1,000 eyes came up on his body casting amorous glances at her. However, in the Puruṣasūkta, the creator has been described as Sahasrākṣa 'thousand-eyed' and Sahasrapād 'thousand-legged'.
Sahasrāra	Is the 'thousand-petalled lotus'. It is situated at the top of the spinal column in the head or brain. The aim of a Tāntrika *yogī* is to wake up the Kuṇḍalinī residing in the Mūlādhāra cakra and take her through the other five cakras to unite with Śiva who is at the centre of Sahasrāra. When the union of Śiva and Kuṇḍalinī (śakti) occurs the *yogī* emerges from the limitations of time and hence from Samsārā.

Śaibyā	Name of the wife of the king Hariścandra.
Śaiva	Relating to Śiva, a devotee of Śiva.
Śaiv-siddhānta	Name of a south Indian system of theology, based on the belief in Śiva. The doctrine was given the main shape by Meykaṇḍadeva of thirteenth century AD in his Śiva-jñānabodham.
Śaivism	The cult of Śiva generally traced back to the Indus Valley Civilization. In later days this was developed mainly in South India. A few centuries later the Liṅgāyatas or Viraśaivas arose and became the most important Śaiva sect.
Śākadvīpa	One of the seven *dvīpas* where there were teak trees. A *śāka* tree was believed to grow in the centre of this island.
Śākala	The final recension of the RV., regarded as the definitive text of the Śākalaka priestly school.
Śākambharī	Name of a vegetal goddess, probably of pre-Vedic origin, subsequently identified with Dūrgā, who in this form produces from her body life-sustaining vegetables. This is also a name of a region where the Sambhar lake is situated. During eleventh and twelfth centuries, the Cāhamānas ruled over the territory with their capital at Ajmer.
Śakaṭa	Name of a military array (Manu VII/187).
Śāketa	Another name of Ayodhyā. During Buddha's time it was regarded as one of the six great cities.
Śākhā	Recension or school of the Vedas, each school adhering to its own traditional text and interpretation.

Śakra	An epithet of Indra which is generally used by Buddhist and Jain mythology.
Śākta	Worshipper of the *śakti* of Śiva. The chief characteristic of the Śākta cult is the doctrine that God or Deity is one and is to be conceived of as the mother.
Śakti	Divine power personified as female and dynamic as distinct from its male or passive aspect, a concept generally lacking in the RV.
Śaktri	Name of a priest who was the eldest son of Vasiṣṭha.
Śakuni	Name of the brother of Gāndhārī. He was a skilful gambler. In the war called Mahābhārata, Śakuni was killed by Sahadeva.
Śakuntalā	Daughter of Viśvāmitra and the *apsaras* Menakā, who was brought up by Kaṇva.
Śālagrāma	Name of a sacred stone, it is a black stone with a form resembling the cakra of Viṣṇu. It is, therefore, regarded as a lithomorphic form of Viṣṇu.
Śalākāpuruṣa	The Śvetāmbara name for the 63 great men of Jainism.
Śalya	King of the Madras, and brother of Mādrī, the second wife of Pāṇḍu. In the Mahābhārata war he was on the side of the Kauravas. He acted as the charioteer of Karṇa.
Samādhi	The final stage in the practice of yoga. The power to enter into *Samādhi* is a precondition of attaining release from the cycle of rebirths. Hence the death of a person having this power is also considered *Samādhi*.

Samāna	One of the five kinds of vāyu 'air'. The vāyu has its chief place in the stomach and intestines.
Samantabhadra[1]	Name of a *boddhisattva*. He is an important deity in Japan where his name is Fugen. He represents wisdom, intelligence and comprehension.
Samantabhadra[2]	Name of a Digambara Jain author. He had composed a commentary on the Tattvārthādhigamasūtra of Umāsvāmī of second century AD.
Samantapañcaka	Name of a holy place at Kurukṣetra where the Mahābhārata war was fought. Here, Paraśurāma had created five lakes which he filled up with the blood of Kṣatriyas.
Samantaphala Sutta	The second sutta of the Dīgha Nikāya.
Samavāya	The relation between a substance and its qualities viz., *nitya sambadhaḥ Samavāyaaḥ*. It exists in the substance upto its destruction.
Samavāyāṅga	Name of the fourth Aṅga of the Jains.
Sāmaveda	The Veda of the *sāmans* or chants, is the third Veda. It has 1875 stanzas, divided into two parts, Pūrvācika and Uttarārcika.
Sāma Vidhāna Brahmaṇa	A ritual book belonging to the Sāmaveda. Its second part is a handbook of magic, in which the employment of various *sāmans* for various purposes is taught.
Samayasāra	A work of Jain Doctrine by Kundakunda in Prakrit language.
Sāmba	Son of Kṛṣṇa and Jambavatī. He tried to abduct the

	daughter of Duryodhana from her *svayambara*, but was captured by Kauravas and later, he was rescued by Balarāma.
Sambandham	A system of loose marriage prevalent among certain castes of Kerala following the *Marumakkatāyam* system of inheritance.
Śambara	Name of an enemy of Indra in the RV. He had many forts. In the Purāṇas he has been described as a *daitya*. He carried off Pradyumna, a son of Kṛṣṇa, but was subsequently killed by him.
Sambhalagrāma	Modern Sambhal, about 40 kilometres southwest of Moradabad city in U.P. Kalki, the tenth *avatāra* of Viṣṇu will be born here as the son of the Brahmana Viṣṇuyaśa (B.P. XII/2).
Sambhavanātha	The third tīrthaṅkara of the Jains. His emblem is a horse.
Sambhogakāya	'Body of enjoyment', name of the body in which a *dhyāni bodhisattva* lives in (Tuṣita) heaven.
Śambhu	A name of Śiva.
Śambūka	A Śūdra who performed religious austerities in the *Tretā* age.
Śamī	Name of a tree, mentioned in the Ṛgveda as the tree whose wood is used for obtaining fire by friction.
Sammatīya	A sect within the Hīnayāna school. They accepted the non-existence of any permanent 'self' in the five *Skandhas*, but they argued for the existence of some *Kārmic* impulses from life to life, else rebirth was a doctrine without sense.

Sampāti	Name of the brother of the bird Jaṭāyu. Aṅgada learnt from him that Sitā had been taken by Rāvaṇa forcefully to Laṅkā.
Sandhyā	'Twilight devotion'. This is personified as the daughter of Brahmā and wife of Śiva. According to Manu this should be performed with *Gāyatrī.* Later authorities added further rites, so that at present it has the following constituents: ācamana, prāṇāyāma, mārjana, arghya, and upasthāna, etc.
Sāndīpani	Name of a sage. He taught the science of archery to Kṛṣṇa and Balarāma. As his *dakṣiṇā*, on the completion of their training he asked that his son who was drowned in the ocean should be brought alive.
Samgha	Assembly of priests. It is the third constituent of the Triratna, the deification of the Church.
Saṅghamitrā	Daughter of Aśoka and sister of Mahendra. According to the Sinhalese chronicles, she was a nun.
Saṅghāta	Name of one of the hot hells of the Buddhists. It is formed by two ranges of moveable mountains which compress the criminals into an unshapely mass.
Saṅgita	The combined arts of *gīta*, *nṛtya* and *vādya.*
Saṅgītapārijāta	A work on northern Indian music by Ahobala Paṇḍita of seventeenth century. It deals with 122 *rāgas.* This is the first book to describe the 12 notes in terms of the lengths of the string of the *vinā*, so that it is possible to reproduce today the notes that he used.

Saṅgītaratnākara	A work on the history of music by Śārṅgadeva of thirteenth century AD.
Saṁhitā	A text treated according to the euphonic rules, i.e., the rules of Sandhi; the real continuous text of the Vedas. Thus, we have the Ṛgveda Saṁhitā, the Sāmaveda Saṁhitā, and the Atharvaveda Saṁhitā. The Yajurveda has five Saṁhitās; one for the Śukla Yajurveda, viz., the Vājasaneyisaṁhitā and four for the Kṛṣṇa Yajurveda, viz., the Taittiriya—, the Kapiṣṭhala—, the Kaṭha—, and the Maitrāyanisaṁhitā.
Samhitopaniṣad	A Brahmaṇa of the Sāmaveda. It deals with the way by which the Veda should be recited.
Śani	The name of the inauspicious planet Saturn and of its Regent, whose vehicle (*vāhana*) is a crow, an especially inauspicious bird.
Śanicakra	Saturn's diagram which comprises 27 lunar divisions, representing 27 *nakṣatras.*
Sanjaya	Name of the charioteer of Dhṛtarāṣṭra. Sanjaya reported all the events of the battle-field and all the conversations to Dhṛtarāṣṭra. Thus, he recited to Dhṛtarāṣṭra the Bhagavadgītā, a dialogue between Kṛṣṇa and Arjuna.
Sañjñā	Name of the daughter of Viśvakarmā and wife of the Sun. She gave birth three children: Manu Vaivaśvata, Yama and Yamī.
Saṅkara	An epithet of Śiva.
Saṅkarācārya	A Tamil Śaiva and one of the most notable of Indian religious teachers, whose commentary on the Brah-

	masūtra is one of the principal expositions of Vedānta doctrine.
Saṅkaradeva	Was a great poet and Vaiṣnava reformer from Assam in fifteenth century.
Saṅkara-Digvijaya	A biography of Śaṅkarācārya by Mādhava of fourteenth century.
Saṅkarṣaṇa	An epithet of Balarāma.
Saṅkha	Conch-shell, is a symbol of blessedness both in Hinduism and Buddhism. It is an attribute to several gods especially of Viṣṇu. The Mahābhārata opines its use as a weapon or a trumpet. The heroes of the Mahābhārata war had their Saṅkhas with particular names. Kṛṣṇa Pañcajanya Arjuna Devadatta Bhīma Pauṇḍra Yudhiṣṭhira Anantavijaya Nakula Sughoṣa Sahadeva Maṇipuṣpaka.
Śānkhāyana	Name of a school belonging to the Ṛgveda.
Śaṅkhinī	Name of a class of women. They are small in build with pointed face and small and firm breasts.
Saṅkrānti	The passage of the sun from one *rāśi* (zodiacal sign) to the next following.
Sanlekhanā	A term for religious suicide (by starvation) among the Jains.
Saṇmukha	One with six mouths, an epithet of Kārttikeya. This is also the name of the *Yakṣa* who attains the thirteenth Jain tīrthaṅkara Vimalanātha.

Sannyāsī	One who has relinquished all worldly attachments and values and has chosen a life of religious contemplation or asceticism. The term was later applied generally to religious mendicants.
Sanskrit	The classical literary language of India, and the sacred language of the Hindus, in an old Indo-Aryan tongue.
Śānta	An auspicious omen, the opposite of an ill-omen (*dīpta*). Inauspicious portents may sometimes be averted by propitiation and become temporarily *śānta*.
Śānta	Daughter of Lomapāda, and wife of Ṛṣyaśṛṅga.
Sanātanācārya(s)	The name given to the four great teachers of Śaivasiddhānta in South India. They are: Meykaṇḍadeva, Arulnandi, Marai-Jñāna-Sambandar, and Umāpati.
Śāntanu	A king of lunar race who married Gaṅgā with certain conditions. Bhīṣma was the surviving child of this marriage. Since Gaṅga abandoned Śāntanu, the king got married again to Matsyagandhā or Satyavatī.
Śānti	A religious rite. It is performed for removing the evil effects relating this world. In Jainism, Śānti is a ceremony in which several bījamantras, referring to different parts of the body are uttered.
Śāntideva	A teacher of Mahāyāna Buddhism of seventh century AD.

Śāntinātha	Name of the 16th tīrthaṅkara of the Jainas. His emblem is a mṛga.
Sanvaraṇa	King of Hastināpura, and a descendant of Duṣyanta and Śakuntalā.
Sanyuktanikāya	One of the five divisions of the Sutta Piṭaka.
Saptabhaṅginyāya	The method of seven formulae of sceptical reasoning each beginning with the word *syāt-*. It is also called *syādvāda*. The seven formulae are: *syādasti*, *syātnāsti*, *syādasti syānnāsti*, *syādavyaktavya*, *syādasticāvaktavyaca*, *syādnnāsti cāvaktavyaśca* and *syādasti syānnāsti syādavaktavyaśca*.
Sapta gaṅgā	Name of seven rivers: Gaṅgā, Godāvarī, Kāverī, Tāmraparnī, Sindhu, Sarayu and Narmadā.
Saptajihvā	Name of Agni. The names of the seven tongues are: Kalī, Karālī, Manojavā, Sulohitā, Sudhūmravarṇā, Sphuliṅginī and Devi-Viśvarucī.
Saptamātṛkās	'Seven mothers', the śaktis of seven gods, viz., Brāhmaṇī, Maheśvarī, Kaumārī, Vaiṣṇavī, Vārahī, Nārasimhī and Aindrī.
Saptamokṣadāpurī	Seven cities which bestow liberation, viz., Kāśī, Kāñcī, Māyā, Ayodhyā, Dvārāvati, Mathurā and Avantikā.
Saptapadī	A rite of the Hindu marriage in which both the bride and the bridegroom should walk seven steps together around the sacred fire; but nowadays both of them go around the fire seven times.
Saptarṣi	Seven seers (RV., X-130-7) to whom post-vedic com-

	mentators identify as the seven great *ṛṣis* individually mentioned in various passages of the RV. According to tradition they are: Atri, Vaśiṣṭha, Kaśyapa, Viśvāmitra, Gotama, Jamadogni and Bharadvāja. In some traditions the list varies slightly.
Śarabhaṅga	Name of a hermit visited by Rāma and Sitā in the forest called Daṇḍaka.
Śāradā	Name of the script of Kashmir. This is also a name of a church established by Śaṅkaracharya at Dvārakā.
Śāradātilaka	A work on the Tantrik theory of Kuṇḍalini by Lakṣmaṇadesika of eleventh century.
Sārasvata	Name of the son of the sage Dadhīca. According to a story of Mahābhārata (IX/52). When the sage Dadhīca saw the *apsaras* Alambuṣā his semen began to flow and fell in the Sarasvatī river and thus, Sārasvata was born. When all the Brāhmaṇas forgot the Vedas due to 12 years of drought, his mother fed him with fish and he began to remember all the Vedas. After the drought was over, 60,000 Brahmins flocked to Sārasvata and acquired the knowledge of Vedas.
Sarasvatī^1	Name of a river which has been mentioned in the RV.
Sarasvatī^2	Goddess of speech, learning and arts. She is worshipped on the fifth of the bright fortnight of Māgha. She is the daughter and as well as wife of Brahmā.
Sarasvatīvilāsa	A digest of law by Prataprudradeva, king of Orissa.

Śarāvati	Name of a river which according to grammarians, divides the northern group from the eastern group.
Sārīputra	Name of a principal disciple of Buddha.
Śāriputra Prakaraṇa	A drama by Aśvaghoṣa. Its theme is conversion by Buddha, of Sārīputra and Maudgalāyana to Buddhism.
Śārīraka sūtra	A name of the Brahmasūtra.
Śarmiṣṭhā	Second wife of Yayāti, and mother of Puru.
Sāranath	Name of sacred place of Buddhists. It is situtated near Varanasi. Buddha preached his first sermon, the Dhammacakvappvattana Sutta, here. It was called Ṛṣipatana in ancient days.
Śāraṅga	Name of the bow of Viṣṇu.
Sarpasattra	'Snake-sacrifice', a sacrifice performed by Janamejaya to kill all the snakes, because his father died with a snake bite.
Sarvadarśana Saṁgraha	A work by Mādhvācārya. The work deals with Cārvāka, Bauddha, Jaina, Rāmānuja, Pūrṇaprajña, Nakuliśa-Pāśūpata, Śaiva, Pratyabhijñā, Raseśvara, Vaiśeṣika, Nyāya, Jaiminīya, Pānini, Sāṁkhya and Pātañjala darśanas.
Sarvamedha	A sacrifice for the attainment of power or supremacy, consisting of a ten-day performance.
Sarvāstivāda	An early Buddhist school of philosophy which is also known as Vaibhāṣika.
Sarvatobhadra	Name of mantra which is used for the fulfillment of all wishes. It consists in a written form of 64 squares.

Sarvavarman	Author of the grammar Kātantra.
Śāsanadevatā	A pair of attendants (Male and Female) shown standing below the sculpture of a tīrthaṅkara. In Orissa the term is used for the gods or goddesses which of a particular Śāsana means Brahmin's village.
Śaśāṅka	'The hare in the moon'. The marks on the moon (*śa-śin*) are said to resemble a hare (*śaśa*).
Ṣaṣṭhī	A folk-goddess. She personifies the sixth day after the birth of a child, and is regarded as a protector of children. Ṣaṣṭhī is also identified with Devasenā, wife of Skanda.
Śatadhanu	A mythical king whose wife Śaibyā was noted for her womanly virtues, and for her ardent devotion to religious duties.
Śatakratu	One who has performed 100 Aśvamedhas, an epithet of Indra.
Śatapatha Brāhmaṇa	A Brahmaṇa of the Śukla Yajurveda. It has 100 *adhyāyas* in which there are descriptions of five great sacrifices viz., the Vājapeya, Rājasūya, Aśvamedha, Puruṣamedha and the Sarvamedha. This text gives a picture of the social and political conditions of northwestern India and the Gaṅgā-Yamunā Valley in the late Vedic period.
Śatarupā	A mind born daughter of Brahmā who was married to Manu.
Sātavāhana	Name of a dynasty which ruled over Andhra, between the Godāvarī and Krishṇā rivers, at the beginning of the Christian era.

Ṣaṭcakra	Six mystical circles of the body.
Satī	A virtuous woman who dies on her husband's funeral pyre. Gradually it became a rite in the late purāṇic period. Satī was also the name of the daughter of Dakṣa who was married to Rudra.
Satkāryavāda	A Saṁkhya theory which says that an effect is implicitly pre-existent in the cause prior to its production.
Saṭkhaṇḍāgama	A canonical text of the Digambara Jains. It was composed by two monks, Puṣpadanta and Bhūtabali.
Śatrughna	The brother of Lakṣmaṇa and Rāma. He had killed the daitya chief Lavaṇa of Mathurā.
Śatruñjaya	Name of a hill about 200 kilometres southwest of Ahmedabad in Gujrat. It is the most sacred place of the Jains. The entire summit of the hill is covered with temples.
Saṭṭaka	A form of drama. Karpuramañjari of Rajasekhara is the only existing saṭṭaka.
Sattva	Is one of the three *guṇas.* It is light and luminous: *sattvaṁ laghu-prakāśakam.*
Satyabhāmā	Name of one of the principal wives of Kṛṣṇa.
Sātyaki	A kinsman of Kṛṣṇa who fought on the side of the Pāṇḍavas in the Mahābhārata war, and one of the seven on that side to survive.
Satyabrata	Another name of Triśaṅku; also another name of Vaivasvata, the 7th Manu.

Śaunaka	An author to whom the Ṛgveda Prātiśākhya, Ṛgvidhāna, etc., are attributed.
Saundarānanda	A work by Aśvaghoṣa. The main story of this work is connected to the life story of Buddha, but its main theme is the conversion of his reluctant half-brother Nanda, nicknamed Sundara.
Saura	A sect which was widely dispersed throughout the country in the Gupta period. Sun was their supreme deity.
Śaurasenī	A variety of Prakrit, was spoken in the Madhyadeśa i.e., in the region near about Mathura.
Sautrāmaṇī	Name of a sacrifice in honour of Indra.
Sautrāntika	A philosophical school of Hinayāna Buddhists. The Sautrāntikas deny all authority to the Abhidharma and keep to the Sūtras. Kumāralabdha, a contemporary of Nāgārjuna is said to be the originator of this system.
Śavarī	Name of a tribal woman who lived in the hermitage of Mātaṅga near the Ṛṣyamukha hill. Mātaṅga informed her that one day Rāma would come to her hermitage. When Rāma and Lakṣmaṇa came there she offered them water and fruits. (Rāmāyaṇa III/74).
Śavāsana	Name of a recumbent position in Haṭhayoga.
Sāvitrī^1	Originally name of a hymn dedicated to Savitṛ.
Sāvitrī^2	Daughter of king Aśvapati of Madra. She fell in love with Satyavān and married him even though she

	knew that he had only one more year to live. When the year ended Satyavān died and Yama came to take away his spirit. Sāvitrī followed him. Her importunities and devotion induced Yama to restore her husband to life.
Sāyaṇa	The commentator of the Vedas, was a scholar in the court of Bukka I and chief minister of his son i.e., Harihara II, king of Vijayanagara.
Śayanāsana	Name of the representation of a god in a recumbent posture. This posture is characteristic only of Viṣṇu and Buddha.
Śeṣa	Name of the serpent who holds the earth on his head. He is the eldest son of Kaśyapa and Kadṛu.
Siddha	Name of a yogi who acquired the eight *siddhis* or supernatural faculties. According to Jainism a *siddha* acquires perfect knowledge and infinite bliss and power.
Siddhānta	The final subject of any logic.
Sidhārtha	The wordly name of the historical Buddha.
Siddhi	Superhuman power of faculty which the *yogis* try to attain.
Sikhaṇḍī	Son of Drupada, and a great warrior. In the Mahābhārata war Arjuna placed him in his front and started shooting his arrows from behind Śikhaṇḍī and finally injured Bhīṣma.
Sikhara	The tower of a temple.

Śikṣā	One of the six Vedāṅgas. It deals with correct pronunciation, accentuation, etc., of the Vedas.
Śīla	A term which is used in Buddhism in the sense of right conduct and right livelihood. One can observe this by adhering to certain rules.
Sīmantonnayana	Parting of the hair of an expectant mother, a *Samskāra.*
Simhāsana	An āsana-posture similar to the *Kurmāsana*, but the palms of the hands, with the fingers kept stretched out, rest on the thighs. The mouth is kept open and the eyes are fixed on the tip of the nose.
Simhāsanadvātrimsikā	The 32 stories told by the images which supported the throne of king Vikramāditya.
Simhikā	Name of a demoness who lived in the sea between India and Laṅka. When Hanumān was crossing over the sea she pulled him towards her wide open mouth by her magical power. Hanumān, however, entered into her mouth and tore her body from inside.
Śiśnadeva	The term occurs twice in the RV., in VII-21-5 and in X-99-3. In the vedic age Śiśnadeva was not so popularly worshipped. Some say that Śiśnadeva means 'Phallus worshipper'.
Śiśupālagarh	Name of an ancient fort near Bhubaneswar, the capital of Orissa. It may be identified as the Kaliṅganagara, the capital of Khāravela.
Sitā[1]	One of the three westward flowing streams of the Gaṅgā. Sitā comes out of the Vindusara and flows

	through the countries of Sirindharas, Kukuras, Varvaras, Cīnas, Yavanas, Śakas, Ruṣāṇas and Kunindas, and then goes into the western occean (B.P. chapter 51).
Sitā^2	'Furrow', personifies a goddess (RV., IV/75).
Sitā^3	Daughter of Janaka and wife of Rāma, the heroine of the Rāmāyaṇa.
Śitalā	Name of the goddess of smallpox. Her icon, usually a fetish of crude stone with a painted human face. She is worshipped both for the cure and prevention of the disease. However, in Orissa the goddess of smallpox is called *Thākurāṇī.*
Śitalanātha	Name of the 10th Jain tīrthaṅkara.
Śiva	'Auspicious one'. Traditionally it is believed that Brahmā is the creator, Viṣṇu is the preserver and Śiva is the destroyer. The term Śiva does not occur in the RV. However, during later age, he has been combined with Rudra. This god is generally worshipped in the shape of *liṅga.* According to mythology he lives at Kailāsa. His principal wife or *śakti* is Pārvatī or Devī. Gaṅgā has been sometimes mentioned as his second wife.
Śiva Purāṇa	A Pūraṇa which describes the greatness of Śiva.
Śivarātri	The 14th day of dark fortnight of each month. It is sacred to Śiva.
Skanda Purāṇa	Name of a principal Pūraṇa.
Smārta	A term for an orthodox Hindu, usually Brahmaṇa,

	who professes to follow the Smṛtis i.e., the Dharmaśāstra strictly.
Ṣoḍaśī	Name of a goddess in the list of ten *mahāvidyās* and is identified in the Ṣoḍaśī Tantra with the goddess Tripurasundarī, who represents 'the light radiating from the three eyes of Śiva'.
Soma^1	Name of a particular plant and of its juice which, after being ritually filtered, was sometimes mixed with water, milk, butter or barley. In the RV., the *soma* in said to be 'Mountain born' or brought from the sky by an eagle (IX-86-24), and thus, considered to be of divine origin.
Soma^2	Lord of stars and planets. He is identified with Moon and is said to have married the 27 *nakṣatras*, the daughters of Dakṣa. Owing to his failure to share his affection equally among them he became afflicted with a wasting disease for half of each month, an allusion to the waning of the Moon.
Somadeva	The Moon-god and lord of plants.
Somadeva Bhaṭṭa	The author of the ocean of the stories i.e., *Kathāsaritsāgara*, an eleventh century collection with more than 350 stories, fables, anecdotes, etc.
Somānanda	Author of the Śivadṛṣṭi, an important work of the *Pratyabhijñā* school of Kashmir flourished in the beginning of tenth century AD.
Somanathā	A temple of Śiva on the sea coast in Saurāṣṭra.
Spoṭa	A technical term in the philosophy of Grammarians.

	The term for the first time appears in the Mahābhāṣya of Patañjali. However, Bhartṛhari describes it in detail. This theory of the grammarians is not accepted by any other schools of Indian philosophy.
Śrāddha	A supplementary rite to the funeral ceremony performed in honour of a deceased relative and as a reminder that death does not break the link between past and present, or between the living and the dead. This rite includes the daily offering of water, and on particular occasions an offering of funerary cakes (*piṇḍas*) to the three immediate generations of the deceased's paternal and maternal forbears.
Śramaṇa	An ascetic. The term is usually applied to a Buddhist monk or to a Jain ascetic.
Śrauta Sūtra(s)	Form parts of the Kalpa sūtras, and are manuals of the rituals to be performed for the greater Vedic sacrifices. The important Śrautasūtras are: Āśvalāyana— and Śāṅkhāyana— (RV.): Lāṭāyaṇa—, Drāhyāyaṇa— and Jaiminīya— (SV.); Āpastamba— and Baudhāyana— (KYV.); Mānava— (MS.) and Kātyāyanaśrauta sūtra (SYV.).
Śrāvaka	He who has listened to Buddha; i.e., one of his immediate disciples. In Jainism, the term is used for a lay devotee or to a householder.
Śrī	An epithet of Lakṣmī. In Lamaism *Śrī* is a female *dharmapāla*, the protectress especially of the Dalai Lamas and Panchen Lamas.
Śrībhāṣya	Name of the commentary on the Brahmasūtras by Rāmānuja.

Śrīkṣetra	Name of the place where the famous Jagannāth temple is situated. Now it is in Puri district of Orissa. It is also called Puruṣottamadeva Kṣetra.
Śrīpañcamī	The fifth day of the light half of the moon in the month of Māgha, when a festival is held in honour of Sarasvatī, goddess of learning.
Śrīphala	Name of the coconut.
Śrīvatsa	A triangular mark on the chest of Viṣṇu, signifying divine quality. It is a *mahāpuruṣa Lakṣaṇa* in the case of the Jain *tīrthaṅkaras.*
Śrīvidyā	Name of Dūrgā; also the name of Tāntrika Śaktism.
Śrutavatī	Daughter of Bharadvāja, begotten when he saw the nymph Ghṛtācī. She practised extreme austerities so that she could become Indra's wife.
Śruti	Sacred knowledge of Veda 'heard' by the ancient sages and orally transmitted by Brāhmaṇas from generation to generation. This term applied to the Mantra and Brāhmaṇa portions only, but in later age extended to the Upaniṣadas and other works.
Sthānakavāsī	A sect within Śvetāmbara Jain community. It originated in Gujrat in seventeenth century and the sect opposes worship of images.
Strī-dhana	'Woman's property', a part of a woman's property over which she has right of disposal and which passes on to her heirs after her death.
Subhadrā	Daughter of Vasudeva and sister of Kṛṣṇa. Arjuna married her and Abhimanyu was their son.

Sudarśana	Name of a cakra or discus of Kṛṣṇa. This was given by Agni when consuming the Khāṇḍava forest.
Sūddhādvaita	A school of philosophy founded by Vallabhācārya.
Sudharma	Was one of the two principal disciples of Mahāvīra who survived him. The other was Indrabūti from Gautama *gotra.*
Śūdra	The fourth of the four classes in the Vedic society.
Sugriva	The king of the monkey-army who aided Rāma in the war against Rāvaṇa. He was the son of Surya.
Śukadeva	A sage who was the son of Vyāsa. He recited the Bhagavata Pūraṇa to Parikṣit, when the latter was living on the Gaṅgā after being cursed that he would die of snake-bite.
Śukara	Name of one of the hells to which various types of evil-doers are consigned. Those who murder a Brāhmaṇa, those who steal gold or drink wine or any one who associates with such persons would go to this hell.
Śukra	Name of a sage who was the priest in the *Yajña* of the *daityas.* He could revive the dead; and thus when gods and daityas were at war, Sūkra revived the dead among the daityas. This is also a name of a planet.
Śukraniti	Name of a work on polity. It mentions the use of gun-powder.
Sūkta	A Vedic hymn. The Ṛgveda has 1028 *Sūktas.*
Śulvasūtra(s)	Name of those portions of the Kalpa sūtras, which

	treat of the measurement and construction of the different altars. The two most important treatises dealing with the subject are the Śulvasūtras of Baudhāyana and Āpastamba.
Sumantra	The charioteer and counsellor of Daśaratha.
Sumatinātha	The fifth tīrthaṅkara of the Jains.
Śumbha	A demon brother of Niśumbha.
Sumitrā	One of the three wives of Daśaratha and mother of Lakṣmaṇa and Śatrughna.
Śunaḥśepha	Son of Ajīgarta. According to the Aitreya Brāhmaṇa the childless king Hariścandra vowed, if he should have a son, to sacrifice him to Varuṇa. When a son named Rohita was born he kept putting off the fulfillment of his promise. Again, the king agreed to give a Brāhmaṇa instead of Rohita to Varuṇa and bought Śunaśepha, the son of a starving Brāhmaṇa Ajigarta. Śunaśepha however pleased Varuṇa and Varuṇa released him.
Śunya	A mathematical sign usually denoted by a dot. The concept of Śūnya, translated as 'void' in the absence of a suitable or more expressive word, is important in Mahāyāna Buddhism, especially the Mādhyamika school. *Śūnya* represents a state of mind, neither existence nor non-existence. The school while not denying the existence of empirical reality declares that it was void of ultimate reality when stripped of its empirically conceived attributes.
Supārsvanatha	Name of the 7th *tīrthaṅkara* of the Jains. His emblem is *svastika.*

Suprabhanātha	Another name of Padmaprabha, the 6th *tīrthaṅkara* of the Jains.
Surabhi	A *Kāmadhenu* of heaven. She came out from the churning of the Ocean.
Supranakhā	Name of the sister of Rāvaṇa. She fell in love with Rāma. However, Lakṣmaṇa cut off her nose and ears. She flew to her brother for revenge, and this brought on the war between Rāma and Rāvaṇa.
Sūrya	Sun god, an important Vedic deity. Several hymns of the Ṛgveda are addressed to Sūrya.
Sūryasiddhānta	Name of the most important text on astronomy in India.
Sūryavaṁśa	The Solar race. A lineage of kings which sprang from Ikṣvāku, grandson of Sun. Rāma and many other kings were from this race.
Suśrutasamhitā	A work on medicine and surgery.
Suṣumnā	Name of the most important of the 14 principal nerves of the human body. It is also known as Brahmanāḍi. It extends from the mulādhāra to sahasrāra. It is the route by which Kuṇḍalini moves upwards.
Suṣupti	One of the three apparent manifestations of self. In this stage, one does not pray for any desirable object, nor does one dream; it is called prajñā when there is no determinate knowledge, but pure consciousness and pure bliss.
Suttanipāta	Name of one of the earliest collections of the Pali canon. It forms the last part of the Khuddaka Nikāya.

Sutta Piṭaka	Forms the second part of the Pali Tipiṭaka, the other two parts being the Vinaya Piṭaka and Abhidhamma Piṭaka. It gives the basic law and doctrine of Hīnayāna Buddhism.
Suvratanātha	Name of the 20th *tīrthaṅkara* of the Jains who was also known as Muni Suvrata.
Suyagaḍaṅga	Name of the second Aṅga of the Jains.
Svāhā	A ritual exclamation or call uttered when making oblations to the gods. It is the terminal constant in all Hindu and most Buddhist rituals, and in mantras which accompany oblations and libations, actual or metaphorical.
Svastidevī	Name of a goddess of the home who protects, and confers prosperity, not only on the household, but also on any of its absent members. Hence she may be identical with the goddess Pathyāsvasti, the personification of the 'prosperous way or path', and the embodiment of success and well-being.
Svastika	An auspicious mark or emblem placed upon persons or things.
Svātī	Name of a *nakṣatra.*
Svayaṁbara	The right excercised in ancient times by girls of noble birth to choose a husband. It was a pre-marriage ceremony, usually a kind of tournament to which were invited eligible young men whose skill in archery, spear-throwing and similar activities was put to the test.
Svayambhū	An epithet of Brahmā.

Svayambhuva	Name of the first Manu, and first of the fourteen mythical creators or progenitors, who successively rule the 14 periods called *manvantaras*.
Śvetaketu	Name of a sage who was the son of Uddālaka Āruṇi.
Śvetāmbara	'White clad', one of the two principal Jain schools, whose ascetic practices are less extreme than those of the Digambaras.
Śvetāśvetara Upaniṣad	An Upaniṣad of the Kṛṣṇa Yajur Veda.
Syāmā	A form of Durgā worshipped by the Tāntrists.

T

Tāḍakā	A female vegetal godling (*yakṣini*) who was changed into a malevolent spirit for having disturbed the sage Agastya's devotions. She was subsequently killed by Rāma.
Taittirīya	A school of Yajurveda. The name is also applied to a Brahmaṇa, to an Āraṇyaka, to a Upaniṣad, and to a Prātiśakhya of the Sāmaveda.
Takman	A kind of fever mentioned in the AV., which occurs usually in the autumn.
Takṣaka	Name of the king of snakes. He bit and killed Parikṣit, father of Janamejaya.
Takṣaśilā	Modern Taxila, about 65 kilometres east of the Indus, near Rawalpindi. It was a centre of learning. Pāṇini, the author of the Aṣṭādhyāyī is said to have studied here.
Tāladhvaja	An epithet of Bhīṣma. The car of lord Jagannātha is also called Tāladhvaja.
Tamas	One of the guṇas of the Sāmkhya system. It is characterized by heaviness and obstructiveness.
Tāmisra	Name of first of the 21 hells to which are condemned

	those who accepted presents from an avaricious king (Manu IV/87-88).
Tāṇḍava	A type of violent dance, generally performed by men. According to Nāṭyasāśtra (chapter IV) this term is used for the particular dance which Taṇḍu, a gaṇa or attendant of Śiva, composed.
Tanmātra	Name of the superphysical elements. There are five *tanmātras*: *śabda*, *sparśa*, *rupa*, *rasa* and *gundha*. They evolve out of Prakrit after *mahat* and *ahaṁkāra*.
Tantra	A religious tradition which has existed since the earliest times along with the orthodox tradition of the Purāṇa and Smṛtis. The original sense of this word is a loom. Later, in the works of the scholars of the orthodox systems, the term meant a special branch of knowledge. This tradition has affected all the three major religions of India i.e., Hindu, Jainic and Buddhist. What separates Tantra from the orthodox system is the great importance it gives to the body: 'That which is not in the body is not in the Universe'. A female partner called Śakti is required in Tantrik rites.
Tantrāloka	A work by Abhinavagupta on Kashmira Śaivism.
Tantravārtika	A work of Kumārila of a part of Śābarabhāṣya.
Tapāgaccha	A brotherhood of Śvetāmbara Jain monks and laymen. It was founded by Juguccandra in AD 1228.
Tapasyā	Practice to gain spiritual power or purification.
Tapatī	Daughter of Sūrya and Chāyā and wife of Sambarana.

Tārā	Wife of Bṛhaspati; a name of Devī; wife of Valī and mother of Aṅga; an epithet of Māyā, the mother of Buddha. In Vajrayāna Buddhism, Tārā is name of a goddess who is usually regarded as a *dhyānibuddha śakti*, the *śakti* of Avalokiteśvara.
Tarpaṇa	Offering of water to the gods, sages and manes every day after taking bath.
Tathāgata	An epithet of Buddha.
Tattvārthādhigama sūtra	A work by Umāsvāmi, which has been recognized as an authority by both Digambaras and Śvetāmbaras. The Śvetāmbaras call the author Umāsvāti.
Theravāda	A name given to the Buddhist canon as compiled by the elders at the Rājagṛha council. The southern Buddhists call themselves Theravādins, and their succession Theravamśa.
Tilaka	A mark generally made on the forehead, commonly made on many occasions, such as the ceremony of betrothal, or when a journey is to be undertaken. In many cases this indicates the sectarian affiliations. For instance, three horizontal parallel lines indicate that the man is a Śaiva. The Vaiṣṇavas, on the other hand, have two or more vertical lines resembling the letter U, with or without a central line or dot.
Tīrtha	A place of pilgrimage, generally on the bank of a sacred stream, or a sheet of water. According to the Śabdakalpadruma there are 264 such places in India.

Tīrthaṅkara	The usual name of 24 salvation-preachers or chief saints of Jainism. They are not gods but they are super human beings. While the Śvetāmbaras think that the 19th *tīrthaṅkara* Mallī was a woman, the Digambaras think that all of them were men.
Tirupati	A place of pilgrimage in the Chittoor district of Andhra Pradeśa where the famous shrine of Veṅkateśa or Balāji is situated. The Vaiṣṇavas claim that the idol is of Viṣṇu, the Śaivas claim Veṅkaṭeśa to be Śiva, while a third set of people think that the temple was originally a Devī temple and was converted into a Viṣṇu temple at some later period. During the days of Rāmānuja the Śaivas threatened to take possession of the temple, but Rāmānuja succeeded in retaining it for the Vaiṣṇavas.
Tithi	Lunar day, a 30th part of the lunar month. All religious functions and holidays are dated by the *tithi.*
Trayī	The term is used for the first three Vedas i.e., Ṛgveda, Yajurveda and Sāmaveda.
Tretā	The name of the second of the four *yugas* of the world. According to the Viṣṇusamhitā (XX/8) it is so named because it is three times in length of the Kaliyuga. It comprises 3,600 years of the gods, i.e., 1,296,000 human years.
Tribhaṅga	A pose in which the image is bent in three places, i.e., the head and the hips are displaced slightly to the right or left of the central line.
Triloka	The three worlds i.e., Svarga, Bhūmi and Pātāla.
Tricīvara	Name of three vestments of a Buddhist monk. These

	are *antaravāsaka*, *uttarāsaṅga* and *saṅghāṭi*. The first one is a lower garment, the second one is a garment covering the breast and shoulders, and the last and least one is a kind of cloak.
Tridaṇḍī	An ascetic who carries three staffs tied together. Usually these are Vaiṣṇava ascetics belonging to the sect of Rāmānuja who is said to have started the order. The Manusmṛti (XII/10) declares that he who has control over speech, mind and body is called Tridaṇḍī.
Trijaṭā	Name of a demoness who was one of the guards of Sitā at Aśokavana of Laṅkā. She befriended Sitā and kept up her spirit when Sitā was depressed.
Trikā	'Three fold', another name of Kāśmīra Śaivism.
Trikāya	'Three bodies', name of a doctrine in Mahāyāna Buddhism in which the *buddhas* have a three-fold nature and corresponding bodies.
Trilocana	An epithet of Śiva.
Trimūrti	A three-headed composition representing the triad Śiva, Viṣṇu and Brahmā.
Tripathagā	Name of Gaṅgā, because she follows in the sky, the earth and the nether world.
Tripiṭaka	'Three Baskets', is the total canon of the southern school of Buddhism, i.e., of the Therāvādins. It has three sections, Vinaya piṭaka 'Basket of Discipline' Sūtra piṭaka 'Basket of Discourse' and Abhidharma Piṭaka 'Basket of Special Doctrine'.

Triratna	A technical term in Buddhism for Buddha, Saṁgha and Dharma. In Jainism, it is a term for *samyagdarśana*, *samyagjñāna* and *samyagcaritra*.
Triśalā	The mother of Mahāvīra.
Triśaṅku	Name of a king of solar race. He wished to go to heaven with his earthly body and Viśvāmitra sent him to heaven. The gods hurtled him down; but Viśvāmitra checked his fall and began to create a another heaven for him.
Triśula	An attribute of Śiva and of many other gods, both Hindu and Buddhist.
Trivali	'Three fold' over a woman's navel, regarded as a beauty.
Triveṇī	A place where Gaṅgā and Yamunā unite, and the Sarasvatī is supposed to join them by an underground channel. It is situated near Allahabad.
Tṛṣṇā	Desire. It is the cause of birth, or builder of the human body. The Buddhists say one can avoid the liability to births and deaths by realising the four Noble Truths.
Trayambaka	An epithet of Śiva.
Tulasī	The holy basil plant. The Bhāgavata Purāṇa (I-19-6) opines that Lakṣmī, born as Tulaśi the daughter of the king Dharmadhvaja, and Kṛṣṇa made love. When she died her hair became the Tulasī plant.
Tulasīdās	The author of the Rāmacaritamānasa. He was born at Rājāpur of U.P. in 1532 and died at Varānasi in 1623.

Tupṭīkā	An exposition by Kumārila the last parts of the *Śābarabhāṣya.*
Tuṣita	The fourth of the six devalokas. It is the rule in Buddhism that all the bodhisattvas should be born in Tuṣita in their last life but one.
Tvastṛ	(Vedic Tvaṣṭar) The divine artisan. The name is identified with Viśvakarmā in the Viṣṇupurāṇa (III-2-11).
Tyāga	One of the basic virtues which implies the calm and tranquil acceptance of renunciation as opposed to the active asceticism of *tapas.* Tyāga implies non-injury (ahiṁsā) towards all creatures, and the giving up of all one's goods, property, and money.
Tyāgarāja	A Vaiṣṇava devotee and composer from Tamil Nadu.

U

Uccaiḥśravas	Name of the horse of Indra. It came out of the *samūdra manthana* (Mahab. I/18).
Uccāṭana	Name of the six abhicāras or magical spells used for malevolent purposes. It is used for forcing an enemy to give up his occupation and thus ruin him, or to cause an enemy to flee in shame and disgrace; or to blow up houses and dwellings.
Ucchiṣṭa	The remains of the sacrificial offerings, which were of great ritualistic importance, as indicated by AV. (XI-7) which describes the eulogizes the *ucchiṣṭa* as a cosmogonic act affecting the entire world.
Udāna	One of the five kinds of Vāyu which has its chief place in the throat.
Udātta	Acute or rising tone. According to the Aṣtadhyayi the vowel that is perceived as having a high tone is called *udātta* or acutely accented.
Udayācala	The eastern mountain behind which the sun is supposed to rise, also called Udayagiri. It was visited by Sugrīva during his flight from Vālin's wrath.
Udayana	An exponent of the Nyāya school from Mithilā in

	tenth or eleventh century. He argues for the existence of God. His main work is the Nyāyakusumāñjali.
Uddālaka Āruṇi	Name of a Brahmaṇa of the Kurupañcālas, who like his father Aruṇa was one of the most prominent teachers of the Veda.
Uddhaba	Name of a friend of Kṛṣṇa. Once Kṛṣṇa sent him to Gokula to inform Nanda and Yaśodā about his welfare and to console the *Gopīs*.
Udgātṛ	A priest whose duty is to chant the hymns of the Sāmaveda at the time of any ritual.
Udīcya	Also known as *Uttarāpatha*, is the northern region of India. It is among the seven regions in which the Purāṇas divide India.
Uḍipi	Name of a place where Madhvācārya had established the Kṛṣṇa temple and eight monasteries.
Ugrāsana	Name of a yogic posture in which one sits with straightened legs flat out and a little apart, bends down till the forehead touches the knees.
Ugrasena	A king of Mathurā. He belonged to the Bhoja dynasty of the Yadu people. He was dethroned by his son Kaṁsa and put in prison. Later, by killing Kaṁsa, Kṛṣṇa made Ugrasena the king of Mathurā.
Ugratāra	A Vajrayāna goddess.
Ujjvala Nīlamaṇi	A work on the Vaiṣṇava Rasaśāstra by Rūpa Gosvāmī.
Ujjayinī	The capital of Avanti which was one of the seven

	holy cities of India. Now it is situated in M.P. The famous Mahākāleśvara Temple is situated here. Kalidāsa had composed almost all his works here.
Ullambana	A major Buddhist annual festival in China and Japan.
Ulūpi	Daughter of Nāga king who made love with Arjuna. When Arjuna was bathing in the river Gaṅgā, she dragged him down and had a son by him whose name was Irāvat.
Umā	An epithet of Pārvatī.
Upāli	One of the most eminent of the Buddha's immediate disciples who had learnt the whole of the Vinaya Piṭaka from Buddha.
Upanayana	Name of a most important *samskāra* for persons belonging to the upper three Varṇas i.e. Brāhmaṇa, Kṣatriya and Vaiśya. A person becomes *dvija* after this ceremony.
Upāṅgas	A term for 12 canonical texts of the Śvetāmbara Jains. Traditionally there is an Upāṅga to every Aṅga. However, the connection is merely external.
Upaniṣad(s)	The last sections of the vedic literature, i.e., they are usually attached as appendices to the Āraṇyakas which again are attached to the Brāhmaṇas. As such Upaniṣadas are also called Vedānta, conclusion of the Vedas. According to the Muktikopaniṣad, there are 108 Upaniṣadas.
Upapātaka	A minor offence, such as slaying a cow.
Upapūrāṇa	A class of works similar to the Pūrāṇas, and are thus known as secondary Pūrāṇas.

Upāsaka	A male lay devotee of Buddha. He is expected to observe the *Pañcaśila* and to support the monastic community by giving alms. This is also a name of a Jain lay devotee.
Upasampadā	A Buddhist rite of higher ordainment by which a novice becomes a monk.
Upaveda	A secondary veda. There are four *Upavedas* such as: Āyurveda, Dhanurveda, Saṅgītaveda and Arthaśāstra.
Urdhaliṅga	Name of an ithyphallic pose. It is characteristic of the images of Ardhanārīśvara, Gaṇeśa, Śiva, etc.
Urdhapuṇḍra	Name of a Vaiṣṇava *tilaka*. It is made on the forehead with white clay and red pigment, in the form of a U with a dot in the middle.
Urmilā	Daughter of Janaka, sister of Śitā, and wife of Lakṣmaṇa (Rām. I/71).
Urvaśī	Name of an *apsaras* which appears in the Ṛgveda (X/95).
Uṣā	Name of a goddess of the Ṛgveda which is mentioned in this Veda at least 20 times.
Utter Mīmānsā	The posterior study or the study of the latter portion of the Vedas; also called Vedānta.
Uttarāṣāḍha	Name of a *nakṣatra.*
Uvasagadasāo	The seventh Aṅga of the Jains. It consists of legends of ten pious householders, most of whom are pious merchants. They impose on themselves certain forms of self-denials, take the vows enumerated by Mahāvīra. and become pious lay adherents.

V

Vac	(In compounds Vak). Its primary sense is language or speech, i.e., the sounds produced vocally as a means of communication. The Bṛhad Āraṇyak Upaniṣad (4.1-2) considers *Vac* to be an aspect of the eternal principle (brahman), for only by means of language can sacred knowledge be apprehended. Without it the vedas, legends, ancient lore, mystic doctrines and the sciences would have remained unknown.
Vāc	'Speech' personified as a goddess. She was initially little more than a folk-divinity, but her influence on Vedic theology became increasingly apparent and resulted in her being given precedence over Agni at the sacrifice. Vāc is also identified with the river goddess Sarasvatī, and thus became associated with nature as well as learning.
Vācaspati Mishra^{1}	Name of a philosopher who wrote a commentary called Bhāmatī on the commentary of Śaṅkara on Brahmasūtra. He perhaps lived in the middle of the ninth century.
Vācaspati Mishra^{2}	A famous scholar of Mithilā who was a great logician. He is said to have written 10 books on Navya Nyāya in fifteenth century AD.

Vaḍabā	'Mare', the name of a *apasaras* Aśvinī who in the form of a mare became the mother of the twin Aśvins by Vivasvat. This is also one of the three classes into which women are divided in the Kamasūtra (KS).
Vaḍakalai	One of the two subsects of the Śrīvaiṣṇavas, the other being called Teṅkalai.
Vāgbīja	Name of a *bījamantra*
Vāgiśa	An epithet of Brahmā.
Vāgīśvara	Name of a variety of Mañjuśrī, an emanation of all *dhyāṇibuddhas.* He is the tutelary deity of the Nepalese Buddhists, and is widely worshipped in Nepal.
Vāhana	'Vehicle', the creature upon which a deity rides, or which accompanies the deity. Sometime it is carried as a sign on the banner. The *vāhana* represents the theriomorphic form of the quality or character of the deity.
Vāhīka	Name of a country and also of the people. According to the Mahab. (Karṇa P. chapter 45) the country is beyond the Indus and its five tributaries.
Vaibhāṣika	A philosophical school, known also as Sarvāstivāda. The Vaibhāṣikas reject the authority of the Sūtras altogether, only acknowledging that of the Abhidharma.
Vaidehī	Daughter of the king of Vedeha i.e., Sītā.
Vaidyanātha	'Lord of the physicians', name of one of the 12 *jyotirlingas.* It is situated in Citābhūmi (Baidyanāthdhām in Bihar).

Vaijayanta	Name of the palace of Indra; also the name of his banner.
Vaikhānasa	An ancient name for Vānaprastha, the third *āśrama*. This was also a name of an author of Dharmaśāstra.
Vaikhānasa Vaiṣṇavas	A small but important minority of South Indian Vaiṣṇavas, who in their temple rituals follow the Vaikhānasa Samhitās. Vaikhānasa is the name of an early order of Vaiṣṇavas.
Vaikuṇṭha	A name of Viṣṇu, also the name of Viṣṇu's heaven.
Vainateya	Name of Garuḍa who was the son of Vinatā.
Vaināyakamudrā	Name of a handpose, hinting at Vināyaka i.e., Gaṇeśa.
Vaipulya sūtras	Also called the 'nine Dharmas', are nine important texts of the Mahāyānists. Their names are: Aṣṭasāhasrikā Prajñāpāramitā; Saddharma Puṇḍarika; Lalita Vistara; Laṅkāvatāra; Suvarṇa-Prabhāsa; Gaṇḍavyūha, Tathāgataguhyaka; Samādhirāja and Daśabhūmaka.
Vairāgī	Religious ascetic of any of the Vaiṣṇava orders.
Vairocana	Name of Bali who was the son of Virocana. This was also the name of the oldest and the first *dhyāni-buddha.*
Vaiśākha	'Relating to Viśākhā', name of a month, when the moon gets full near the constellation Viśākhā.
Vaiśākhi	The harvest festival of Punjab. This is also a tribal festival in Orissa.

Vaiśālī	A place of pilgrimage for Buddhists and Jains. During Buddha's time this was the capital of the Licchavis. Buddha first visited this place in the 5th year after enlightenment and spent the rainy season there. The second Buddhist council met here about 100 years after the death of Buddha. Mahāvīra, the last *tīrthaṅkara* was also born in a village in Vaiśālī. The site was at Basarh, a village in the Muzaffarpur district of Bihar. Now it is in Vaiśālī district.
Vaiśampāyana	Name of a sage. He was the first teacher of a recension of the Yajurveda, later called Kṛṣṇa Yajurveda.
Vaiśāradya(s)	Are the four assurances of a *buddha* viz., 1. assurance that he has attained omniscience; 2. that he has freed himself from sin, 3. that he knows the impediments to *nirvāṇa*; and 4. that he has shown the right way to *nirvāṇa*.
Vaiśeṣika	One of the six orthodox systems of philosophy which was founded by Kaṇāḍa, to whom the Vaiśeṣikasūtra, the first systematic work is attributed.
Vaiṣṇavī	The śakti of Viṣṇu, name of a form of Lakṣmī, especially representing the Vaiṣṇavite aspect, one of the *Sapta*— or *aṣṭamātaras* or *navaśakti*.
Vaiṣṇavism	The cult of Viṣṇu, arose out of the coalescence of the cults of Vāsudeva, Kṛṣṇa, etc., during the post-Upaniṣadic period and has been characterized through history by emphasis on bhakti, coupled with belief in *avatāras*.
Vaiśravaṇa	Son of Viśravas, a patronymic of Kubera.
Vaiśvānara	Name of a fire. It was produced by the gods to be a

	light to the Āryas. The B.G. (XV-14) opines that it is the fire which digests the food.
Vaiśya	The third of the three Varṇas. Agriculture, cattle-rearing and trade are the duties of the Vaiśyas.
Vaitāna Sūtra	Name of the Śrautasūtra of the AV. It begins with the word *Vaitāna* ('relating to the three sacrificial fires').
Vaitaraṇī	Name of a river which flows through Orissa. In Orissa, this is also a *tirtha*. The famous *Vāruṇi-melā* occurs on the bank of Vaitaraṇī near Jajpur. The famous *Birajā* temple is also situated here.
Vaivasvata	Name of the 7th Manu.
Vājapeya	An important Vedic sacrifice. This preceded the celebration of Aśvamedha, and also was performed as a preliminary rite before the inauguration of a priest or consecration of a king.
Vajasaneyiprātiśākhya Sūtra	Name of a text book on pronunciation, accentuation, etc., of the Vājasaneyi-samhitā. It is ascribed to Kātyāyana.
Vajra	The thunderbolt of Indra. It was made out of the bones of Dadhīcī. In Buddhism, *Vajra* designates *śunya* or void, which cannot be cut, cannot be destroyed but which destroys all evils. In Vajrayāna esoteric doctrine it signifies the erect penis, and the male principle of cosmic order.
Vajrasattva	Name of a Mahāyāna god who is sometimes regarded as the sixth *dhyānibuddha* and the priest of the other five *dhyānibuddhas*.
Vajratāra	Name of a Mahāyāna goddess.

Vajratarjanī	A hand pose.
Vajrayāna	The name of the Tāntrika form of Buddhism. It developed from the Yogācāra school.
Vākya padīya	A work on the philosophy of Grammar by Bhartṛhari.
Vālakhilya	Out of 103 hymns of the eighth Maṇḍala of the RV. 11 are considered as *Khila* or Supplementary. Most of the *Vālakhilyas* are *dānastutis*, i.e., in praise of liberality.
Vālin	Name of the monkey king of Kiṣkindhyā. He was the elder brother of Sugrīva and father of Aṅgada.
Vallabha	Founder of the Vallabha sect of the Vaiṣṇavas and an expounder of the Śuddhādvaita school.
Vālmīki	Author of the Rāmāyaṇa, was the son of Pracetā.
Vaṃ	A bījamantra. It symbolizes the element 'water', and is dedicated to Varuṇa.
Vāmācāra	A designation of so-called 'left handed' Tantrists, which is applied to distinguish them from the 'right-handed' (*dakṣiṇocāra*) discipline. Sexual symbolism has a role in *Vāmācāra* practices, and certain excesses, cruelties and aberrations in Tantrism have seemed to some Indians to be a means of putting themselves beyond the human condition and hence outside society, being no longer bound by its laws and ethics.
Vāmadeva	Name of a sage to whom are ascribed most of the hymns of the fourth *maṇḍala* of the RV. This is also one of the five faces of Śiva.

Vāmana	'Dwarf', name of the fifth *avatāra* of Viṣṇu; in which he came down as a dwarf to king Bali and asked for all the territory he could cover in three steps. A Purāṇa is also named after him.
Vānaprastha	Name of the third *āśrama.*
Vanaspati	'Lord of the forest'. In RV. (1-13-11) it refers to a large tree, the 'sovereign of the wood'; in 142-11 to the wooden sacrificial post *yupa* said to be a form of Agni, who is called the 'overlord of forest trees' (AV. V-24-2) or 'protector of trees' (Bṛhadd. III/26-7).
Varada	'Bestower of boons'. An epithet applied to some ancestors (*pitṛs*), and to Agni and other divinities. This is also a name of a *mudrā* or posture, indicating the bestowal of boons or gifts on the worshipper. The hand is held out with the palm uppermost.
Varāha	Name of a form of Viṣṇu. This is also a name of a particular array of soldiers. The soldiers, in this array, are placed in a rhombus, i.e., tapering at the van and rear, but wide in the middle. A Upaniṣad is also named after Varāha—.
Varanasi	Also known as Kāśi, is an ancient city on the bank of Gaṅga, where the famous Viśvanātha temple is situated.
Vardhamāna	The name of Mahāvīra, the last *tīrthaṅkara.* The name was given by his parents.
Vārkṣi	Another name of Māriṣā. She had the ten Pracetās as her husbands.
Varṇa	In the Vedic saṁhitā this term was used to distin-

	guish between Aryas and Dāsas, but in later literature it was used in the sense of *jāti* or caste.
Varṇāśramadharma	Rules of conduct enjoined on a man because he belongs to a particular class and is in a particular stage of life.
Varṣa	A region or continent. The central *dvīpa* i.e., Jambudvīpa, is divided into nine *Varṣas*. The central Varṣa is called Ilavṛta. Mount Meru is situated in the centre of it. Bhārata Kimpuruṣa, and Hari are to the south; Ramyaka, Hiraṇmaya, and Uttarakuru are to the north; Ketumāla is to the west and Bhadraśva is to the east of Ilavṛta. (VP. II/2).
Varṣaparvata	One of the mountain ranges which separates the Varṣas or the divisions of the Jambu-dvīpa from each other. They are six in number, viz., Himavat, Hemakuṭa, Niṣadha, Nīla, Śveta and Sṛṅgin or Śṛṅgavat. (VP. chapter 75).
Varuṇa	A vedic deity; the leader of the Universe, the creator of water.
Vāruṇī	Daughter of Varuṇa, the goddess of wine.
Vasiṣṭha	Name of a sage. He was born out of the semen of Mitra and Varuṇa which dripped when they saw Urvaśī. He has thus the patronymic Mitrāvaruni. A dharmasūtra is also ascribed to his name.
Vaśitva	One of the eight *siddhis.*
Vasu	In the vedas Vasu means wealth or property.
Vasudeva	A Yadava prince. He was son of Śūra. Kunti was a sister of his. Kṛṣṇa and Balarāma were his sons.

Vāsudeva cult	Worship of Vāsudeva or Kṛṣṇa. This is an old cult since it is mentioned by Pāṇini in the sūtra Aṣṭadhyayi IV-3-98.
Vāsudevahiṇḍī	A collection of Jaina legends in imitation of the Bṛhatkathā, by Saṁghadāsagaṇi Vācaka and Dharmasenagaṇi.
Vasudhārā	Name of a female bodhisattva, and śakti of Jambhala, the Buddhist counterpart of Kubera.
Vasugupta	The founder of the Spandaśāstra theory of Kāsmīra Śaivism, in ninth century.
Vāsuki	The name of the king of Nāgas or Serpents. He is the second son of Kaśyapa and Kadru.
Vāsupujya	Name of the 12th *tīrthaṅkara* of the Jains.
Vatsa	The name of one of the sixteen Mahājanapadas. Its capital was Kauśāmbi. During Buddha's time Parantapa was the king of this janapada.
Vātsyāyana^{1}	Also called Mallanāga. The reputed author of the Kāmasūtra or Art of Love.
Vātsyāyana^{2}	Also known as Pakṣilasvāmin, was the author of the Nyāyabhāṣya, the earliest commentary on the Nyāyasūtra of Gautama.
Vatsīputrīya	A school of Buddhist thoughts founded by Vatsiputra in third century BC.
Vāyu	God of wind in the Ṛgveda. He is of some importance in the Vedic religion, but his importance fades in classical Hinduism, where he is mainly known as the father of Hanuman and Bhīma.

Vāyuloka	The region or the world of Vāyu. The VP. (I-6-35) declares that the Vaiśyas who observe the *dharma* of their *Varṇa* go to this *loka* after their death.
Vāyu Purāṇa	A Purāṇa dedicated to the worship of Śiva.
Veda	A term specifically applied to the 'supreme sacred knowledge', contained in the four collections (*saṁhitās*) called vedas, to the Brahmaṇas appended to them, and finally to the Āraṇyakas and Upaniṣadas which form a kind of epilogue. Originally the Veda consisted of a single collection of sacred songs or hymns of praise, entitled the Ṛgveda. To this was added two Saṁhitās: the Sāmaveda or collection of melodies used by the priest who acted as chanter at the sacrifice; and the Yajurveda, which consisted of sacrificial formulae, divided into two sections. The first, the Black Yajus, is preserved mainly in the recension of the Taittiriya and Maitrāyani saṁhitās; the second, the White Yajus, is preserved in the Vājasaneyi saṁhitās. Later, a fourth veda was developed consisting of magical formulae, myths and legends. A few passages of this one's are almost identical with those of the RV. which suggests that they were drawn from a common source.
Vedamāta	The Gāyatrī (PS. V-1).
Vedanā	This is the 7th of the 12 stages (*nidānas*) in the chain of causation in Buddhism. It originates from contact between the senses and their objects.
Vedāṅgas	The (six) limbs of the vedas, viz., *Śikṣā Chandaḥ*, *Vyākaraṇa*, *Nirukta*, *Kalpa* and *Jyotisa*.

Vedānta	'End of the veda', is one of the six schools ot Indian philosophy. It expounds the later part of the Vedic scriptures, viz., the Upaniṣadas, and is in principle based on the summary of Upaniṣadic teaching contained in the Brahmasūtra of Bādarāyaṇa. It is not clear from Bādarāyaṇa that the world actually emerges (*pariṇāma*) from Brahman or is only phenomenal appearance (*vivarta*) of it. Śaṅkara supports the latter i.e., the monistic view. He thus became the founder of *Advaita* (non-duality) philosophy.
Vedārthaprakāsā	Name of Sāyaṇa's great commentary on the RV.
Vedavati	The daughter of Kuśadhvaja, the son of Bṛhaspati.
Vedavyāsa	An epithet of Vyāsa as arranger of the Vedas.
Veśyā	A prostitute. The Veśyās accompanied the Pāṇḍavas when the latter started for the battle (Mahab. Udyoga, 149). In the Ṛgveda (I/167) and the Atharvaveda (VXV-2) prostitution is referred to. Thus it was recognised in ancient India.
Vetāla	A sprite who haunts cemeteries and animates dead bodies.
Vetālapañcaviṁsati	A work with 25 stories of a Vetāla (demon).
Veyyakaraṇa	The third of the nine Aṅgas of the Buddhists. It contains the whole of the Abhidharma Pitaka and also all words of Buddha not contained in the remaining eight Aṅgas.
Vibhiṣana	Younger brother of Rāvaṇa. He advised Rāvaṇa to return Sītā to Rāma and to make peace with him.

	Rāvaṇa refused, and turned him out from his court. After the death of Rāvaṇa, Rāma made him the king of Laṅkā.
Vibhūti	'Superhuman power', the ashes of cow-dung with which Śiva smears his body, and hence used in imitation of him by devotees.
Vicitra	Name of a king of Lunar dynasty, the son of Śāntanu and Satyavatī, and so half brother of Bhīṣma. He died childless and his widows got two sons through Vyāsa. They were Dhṛtarāstra and Pāṇḍu.
Vidhātṛ	An epithet of Visvakarma, and also the name of one of the fertility gods associated in RV. (VI-50-12) with Parjanya, the rain god, and Vāta, the wind god.
Vidyā	Though vidyā, like jñāna, denotes knowledge, it is more specialized, like that of the sciences and arts. It initially comprised four branches of knowledge: *Trayi Vidyā*, the knowledge of the triple veda; *Ānvīkṣikī*, logic and metaphysics; *Daṇḍanīti*, the science of law; *Vārttā*, agriculture, commerce and medicine, etc. To these Manu (VII-43) adds *Ātma-vidyā* as the fifth one.
Vidyādevī	Goddess of learning i.e., Sarasvatī. Vidyādevīs are peculiar to Jainism which form a group of sixteen.
Vidyādhara	Possessed of science of spells; a kind of Supernatural being dwelling in the Himalaya, attending upon Śiva, and possessed of magical power. Vidyadharas are popular in Jainism and Buddhism also.
Vihāra	A large building where Buddhist Bhikṣus resided; hence a monastery.

Vijñāna	A term used in the Buddhist analysis of human existence, usually translated as 'consciousness'. It is the most important of the five constituent groups of *Skandhas* that make up the human individual. It is Vijñāna which is regarded as the regenerative force, that which passes on, at the termination of one human individual existence, to form another.
Vikira	'Scattering', especially of rice on the Kuśa grass, which is spread on the sacrificial area to propitiate any influences likely to interfere with the performance of the sacrifice.
Vikramāditya	A legendary king of Mālwā of first century BC and considered to be the founder of the Vikrama era in 58 BC.
Vikramaśilā	A monastery founded by emperor Dharmapāla of the Pāla Dynasty. It was a great centre of Buddhist learning and culture. The monastery was located at the top of a hill, on the bank of the Gaṅga in Magadha.
Vikramorvaśīya	A drama of Kalidasa in five acts depicting the love story of the mortal king Pururavas with the *apasaras* Urvaśī.
Vimāna	A car or chariot of gods, any mythical self-moving aerial car.
Vimānavatthu	One of the 15 sections of the Khuddaka Nikāya.
Viṇā	A musical instrument, said to have been the invention of the sage Nārada.
Vinaśana	The place where the river Sarasvatī disappears into the earth.

Vinatā	Mother of Garuḍa and Aruṇa. She was the daughter of Dakṣa and wife of Kaśyapa.
Vināyaka	An epithet of Gaṇeśa.
Vinaya Piṭaka	The first part of the Buddhist canon; sacred writings that contain direction for the monastic life.
Vindhya	The mountain range which borders the Deccan plateau on the north and separates it from the Indo-Gangetic plain.
Vindhyācala-vāsinī	Also called Vindhyavāsinī, a form of the goddess Kālī worshipped by the Ṭhagas, who garrotted their victims. Kālī was probably a tribal goddess associated with the Vindhya hills and worshipped there with human sacrifices and oblations of intoxicants.
Vipāśā	Name of a river in Punjab. The origin of the name is explained in a story of the sage Vaśiṣṭha who, after his son's death at the hands of Viśvāmitra, threw himself, bound securely, into the river, but it cast him unbound back on to its banks, whence its name.
Vipaśyanā	One of the two principal factors in the attainment of enlightenment; the other is *Samatā*, or quietening of mind.
Virāṭ	A term which occurs in the Puruṣa Sukta of the 10th maṇḍala of the RV. This term has been equated with Puruṣa by whom all things were engendered, celestial and terrestial, transcendant and transient.
Vīraśaiva	Also called Liṅgāyata, a sect ardently devoted to the worship of Śiva. They reject the caste system, emphasize the rights of women, avoid elaborate temple

	rituals in veneration of Śiva, and always wear about the body a small stone emblem signifying the presence of Śiva in the heart of each believer. They have two sub-sects: Viraktas and Gurusthalīs.
Vīrasaṁvat	Name of an era beginning in 527 BC, the year of death of Mahāvīra.
Virupākṣa	An epithet of Śiva.
Viśākhā	Name of a nakṣatra. This is the name of the chief among the female lay disciples of Buddha.
Viśākhadatta	The author of the dramā Mudrā-Rākṣasa.
Vishṇupura	A place in the Bankura district of West Bengal where there are a number of temples built during seventeenth and eighteenth centuries under the local Malla dynasty.
Visva Bharati	Founded by Rabindranath Tagore, now a central University. It is situated at Śāntiniketan. (Bolpur), about 150 kilometres from Calcutta.
Viśiṣṭādvaita	One of the principal schools of Vedānta, founded by Rāmānuja, whose aim was to present the theistic account of reality.
Viṣṇu	'Pervader'. A minor vedic personified manifestation of solar energy, who is described as striding through the seven regions of the universe in three steps. In the Brāhmaṇas Viṣṇu acquires new attributes and a number of legends unknown to the RV. Later he became a deity of major importance and a member of the Hindu triad (*trimūrti*). He is the preserver of the Universe, and the embodiment of goodness and

	mercy. To Vaiṣṇavas, he is the Supreme Being from whom everything emanates.
Viṣṇu Purāṇa	One of the earliest Purāṇas. It deals with abstract concepts like death (*mṛtyu*), illusion (*māyā*), tolerance (*Kṣama*) self-discipline (*dama*) and fortitude (*dhṛti*), etc.
Viṣṇusvāmin	Traditional founder of the Viśuddhādaita school.
Viśravas	Son of Prajāpati Pulastya. He had married Devavarṇinī, a daughter of the sage Bharadvāja. Kubera was his son. Later, Kaikasī, daughter of a demon, came to him and requested him to make her his wife. He agreed. Thus, Rāvaṇa, Kumbhakarṇa, Vibhiṣaṇa and Suparnakhā were born to his second wife.
Viśudhādvaita	Another name of Śuddhādvaita school. Viṣṇusvāmīn was the earliest founder of this school and Vallabha was its regenerator.
Visuddhimagga	An encyclopaedic work on Buddhist doctrine by Buddhaghoṣa. It is in three parts: conduct, concentration and wisdom.
Viśvadeva(s)	Name of minor deities. They are traditionally said to be 10 in number and they are the sons of Dharma and his wife Viśvā. Mahābhārata (XIII-91) refers to 63 Viśvadevas.
Viśvakarmā	A deity who is the architect of the gods. He is the son of the eighth Vasu, Prabhāsa and Yogasiddhā, the sister of Bṛhaspatī. He is the master of thousand crafts and greatest among the creator of arts.
Viśvāmitra	A sage who appears in vedas and epics.

Viśvāvasu	A chief of the *gandharvas*, and father of Madālasā.
Viśveśvara	A name of Śiva.
Vivāgasuyam	The eleventh Aṅga of the Jains. It deals with the legends on the retribution of good and evil deeds of the former births of various creatures.
Vivarta	An illusory form caused by *avidyā*. According to Vedāntists the world is a mere illusion, an unreal and illusory appearance, while Brahman is the lone real entity; as a serpent is a *vivarta* of a rope, so is the world a *vivarta* of the real entity Brahman, and the illusion is removed by true knowledge.
Vārtya	The Vedic people who did not follow the Vedic religion. The 15th Book of the AV., is concerned mostly with the Vārtyas, who are mentioned as not a very desirable people. In a later age, a Vārtya was almost an outcaste. According to Manu he is a Vārtya who has not performed *upanayana* 'initiation'.
Vṛkodara	An epithet of Bhīma.
Vṛndāvana	A place near Mathurā, where Kṛṣṇa passed his childhood and the early days of his youth. Now it is a small town.
Vṛṣotsarga	The sacrifice when a bull should be set loose.
Vṛtra	Name of a demon who has been mentioned in the Ṛgveda. Indra struck him with his thunder and then the water began to flow.
Vyāhṛti	The same as Gāyatrī.

Vyāntara (devata)	A deity occupying an intermediate position. In Jainism some groups of deities are also called Vyāntara-devatās. They are eight kinds: *kinnara*, *kimpuruṣa*, *mahoraga*, *gandharva*, *yakṣa*, *rākṣasa*, *bhūta* and *piśāca*.
Vyāsa	The author of the Mahābhārata. He is also known as Vedavyāsa. Since he was born in a dvīpa 'Island' he is called Dvaipāyana. He was black in complexion and thus, he is called Kṛṣṇadvaipāyana.
Vyūha(s)	The name of the four appearances of Viṣṇu, the Supreme Being. These four are: *vyūha*, *vibhava*, *antaryāmin* and the *vigrahas*. An array of the army is technically called a *vyūha* which means the arrangement of soldiers in a battle.

W

Wahe Guru	'O Guru!' or 'Hail Guruḥ', the proper exclamation of community of faith of the Sikhs.
Western Indian bronzes	A style of metal sculpture which flourished in Gujrat and Rajasthan fron sixteenth century to twelfth century and later. Most of these are Jain *tīrthaṅkaras* and ritual objects such as incense burners and lamp bearers.
Western Indian Paintings	A style of painting devoted to the illustration of Jaina religious texts of twelfth to sixteenth centuries. Most of the paintings are found in Gujrat and Western Rajasthan; but examples have been found in U.P. and M.P. also.

White horse monastery, a monastery which was established in Loyang; the capital of China shortly after AD 65.

Y

Yab-Yum	(Tib. Father in the company of mother), a posture in which a god and his Śakti are represented in sexual intercourse. This form of religious manifestation in above all found in Nepalese and Tibetan Tantric Buddhism. Its esoteric meaning is the Union of the male *Upāya* and the female *Prajñāu*.
Yadava	A descendant of Yadu. The name Yadu occurs in the RV., as that of an early Āryan Tribe. The Mahab. and Puraṇas refer that Yadu was the elder son of Devayānī, wife of Yayāti.
Yajamāna	A sacrificer. According to the ŚBr. (XI-2-2), the offerings of a Yajamāna made in this world are said to constitute his body in the next, so that he frees himself from mortality and from his sins.
Yajña	'Oblation', 'sacrifice', or 'worship'. The purpose of the sacrifice was to ensure the fertility and well-being of the individual, his family and domestic animals, and ultimately the whole community.
Yājñavalkya	Name of a famous sage to whom is attributed the Vājasaneyi Saṁhita, known as the white YV., said to have been revealed to him by the sun in the form of a horse. A Smṛti is also ascribed to him.

Yajñopavīta	'The investiture with the sacred thread'. An initiation rite which appears to be an extension of the *upanayana* or introduction of a son by his father to sacred knowledge and to the religious and other duties henceforth to be performed by him.
Yajurveda	The Veda of the Yajus, a manual for the guidance of the Adhvaryu priest in the performance of a sacrifice. It consists of two closely connected but separate collections (*Saṁhitās*) known as the *Taittirīya* or Black YV, and the *Vājasaneya* or White YV.
Yakṣa	The collective name of mysterious godlings. They may be beneficient or malignant, and hence it was considered essential to propitiate them with appropriate offerings.
Yakṣiṇī	The female counterpart of the Yakṣa.
Yakṣagāna	A Kannada and Telugu dance drama. The stories are taken from the Purāṇas and epics, and the presentation is done in colourful costumes.
Yama^{1}	'Restraint', one of the eight accessories to yoga. It consists of *ahiṁsā*, *satya*, *asteya*, *brahmacarya* and *aparigraha*.
Yama^{2}	The ruler and judge of the dead. He is the son of Vivasvat (RV. X-14-1). Later he is regarded as a *dikpāla* of the southerly direction, his diggaja is named Vāmana. He is the god of the month of Phālguna and his vehicle is a black buffalo, named Ugra.
Yama Gitā	The seventh chapter of the third Book of the VP. is called Yama Gitā.

Yāmala	The old Tāntrik texts are called Yāmalas. The term has been used to denote the primeval blissful state of non-duality of Śiva and Śakti, the ultimate goal of the Tāntrik Sādhaka.
Yāmalarjuna	A pair of Arjuna trees. The BP. narrates that Nalakuvara and Maṇigrīva, the two sons of Kubera were playing with some women having no clothes on their bodies. Nārada saw them and cursed them to be born as a pair of Arjuna trees. It happened that Yaśodā once tied Kṛṣṇa to a wooden mortar, in order to punish him. Kṛṣṇa pulled the mortar through the trees and destroyed them, and thus freed the brothers from the curse.
Yamāntaka	Name of a *dharmapāla*. He is a terrible manifestation of the Bodhisattva Mañjuśrī.
Yamāri	'Yama's enemy', an epithet of Viṣṇu.
Yamī	The twin sister of Yama. In a dialogue between Yama and Yamī, which appears in the Ṛgveda, Yamī tries to tempt her brother Yama to incest, in order that the human race may not die out. However, Yama repulses her.
Yamunā	Name of a river which flows from the Himalayas to Allahabad (Triveṇi) where it joins the Ganges. In the Purāṇas she is personified as the daughter of the sun by his wife Sañjñā.
Yantra	A mystical diagram believed to possess magical powers. The diagrams are drawn with minerals on the ground or on some other flat surface at the time of worship. The worshipper imagines that the deity,

	who is being worshipped by him, resides for the time being, in the diagram.
Yantrarāja	'King of Yantras', name of a *yantra* which is built up on the bīja *Hrīm*. The purpose of this *Yantra* is to create contacts with supernatural worlds. With its help, the worshipper can gain all worldly and supernatural powers.
Yāska	The name of the author of the *Nirukta* or commentary on the difficult Vedic words in the lists called Nighaṇṭus.
Yaśodā	The wife of Nanda and foster mother of Kṛṣṇa.
Yaśodharā	Name of the mother of Triśiras and Viśvanīpa by Tvaṣṭṛ. This was also the name of the wife of Prince Siddhārtha.
Yati	'Striver', an ascetic, one who has restrained his passions and abandoned the world. In Jainism this is another name for a monk.
Yayāti	A vedic patriarch and sacrificer (RV. 1-31-17), traditionally regarded as the father of Yadu, Turvaśu. Druhyu, Anu and Puru, the mythical progenitors of the 'Five people', who joined the confederation of ten tribes led by Viśvāmitra against Sudas, the Bhārata King. He is also referred to as Nahuṣa's son.
Yoga^{1}	The act of yoking (to) another'. The term is derived from the root *yuj*, its meaning being implicit in virtually all its derivatives, especially those denoting psychosomatic relationships, in which the purpose of yoking mind and body is to achieve a perfect unit,

	functioning on the profoundest level of the unconsciousness, beyond the limits of thought and language, and flowing freely in the currents of the energy that pervades space and time. Some yogic methods are: Haṭha, Jñāna, Karma, Rāja, Bhakti and Mantra.
Yoga^2	One of the six systems of Indian philosophy. It is so much similar to Sāṁkhya system and therefore the system as a whole is called Sāṁkhyayoga.
Yogācāra	A philosophical school of Buddhism developed by Asaṅga and his brother Vasubandhu. The central idea of this school is that *Vijñāna* alone is real, whereas the objects of consciousness are not. Since we know the world is never apart from what it has in consciousness, the latter is an essential part of it. All things exist in consciousness; they cannot be proven to exist otherwise.
Yogakṣema	'Comfortable life' or 'easy and happy maintenance'. It is a term for blessings and happiness. The term is used in the RV. (X-166-5); but the sense is not clear there.
Yoganidrā	A light form of sleep peculiar to yogins, which allow them to withdraw from the stimuli of the outer world while at the same time retaining the full use of their mental powers. This is also personified as a goddess.
Yogāsana	'Yoga-posture', name of an *āsana*. In this posture, the legs are crossed and the raised knees are supported by a *yogapaṭṭa*.

Yogasūtra	Is a basic text of the Yoga system of philosophy which is attributed to Patañjali.
Yogī	A practitioner of *Yoga*. Śiva in his form as 'Great Lord' (Maheśvara) is regarded as patron of *yogīs*, and as the great yogī (Mahāyogī).
Yoginī	Any woman believed to possess magical powers. The number of yoginīs is variously stated as 8, 60, 64 or 65, and their origin attributed to Durgā who is also known as Yoginī. In Orissa there are two temples of Yoginīs where we have 64 images. Thus, the temples are called Cauṣaṭ Yoginī temple. Yoginīs were believed to assume the forms of village godlings (*grāmadevatās*) or were sometimes regarded as epiphanies of Durgā, all representing minor deities of vegetation and destiny, who bring death or wealth, and incarnate the forces of shamanic magic and of *Yoga*.
Yoni	The female generative organs. When associated with the liṅga it is a typical symbol of the divine procreative energy.
Yudhiṣṭhira	The eldest son of Pāṇḍu and Pṛthā (Kunti).
Yuga	The four periods or ages of the world's existence. These *Yugas* comprise 1. *Kṛta* or *Satya*; 2. *Tretā*; 3. *Dvāpara* and 4. *Kali*, the present period. The duration of each is enumerated respectively as 1,728,000; 1,296,000; 864,000 and 432,000 years.
Yuga Purāṇa	Name of a section of the Gārgī Saṁhitā which is a work on astrology.

Yūpa	A post, pillar or beam, especially a sacrificial post or stake to which the sacrificial victim was attached. The *Yūpa* is usually octagonal and likened to an eight-sided *Vajra*, and hence was believed to protect the sacrificer against his enemies from all sides. Yūpas varied in size (Ait. Br., X-1) and were made from various kinds of wood according to the purpose intended by the sacrificer. One of *Khadira* wood ensured the attainment of Paradise; One of the *palāsa*, a brilliant and splendid future; one of *bilva*, the assurance of food and prosperity.

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